

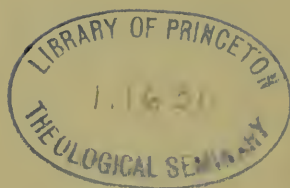
HISTORICAL SKETCH
OF THE
CONGREGATIONAL CHURCH AND PARISH
OF
CANTON CENTER, CONN.,
FORMERLY WEST SIMSBURY.

Organized 1750.

COMPILED BY
Rev. FREDERICK ALVORD
AND
Miss IDA R. GRIDLEY.

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HARTFORD, CONN.
PRESS OF THE CASE, LOCKWOOD & BRAINARD COMPANY.
1886.

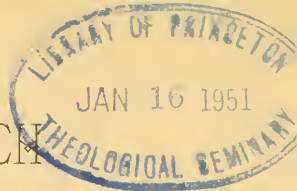


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HARTFORD, CONN.:

PRESS OF THE CASE, LOCKWOOD & BRAINARD CO.

1886.

Resolved, That we hereby tender to Newton Case, Esq., of Hartford, our sincere thanks for his generous offer to assume the expense of publishing the history of our church.

BY VOTE OF THE CHURCH.

Resolved, That we hereby express our heartfelt thanks to Rev. Frederick Alvord and Miss Ida R. Gridley, for their labors in preparing for publication a history of the Congregational Church of Canton Center.

BY VOTE OF THE CHURCH.

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PREFATORY NOTE.

The historical sermon of Rev. Jairus Burt, preached in 1851, gives the only connected history of the Congregational Church in Canton Center, up to that time. As thirty-five years have since elapsed, it seemed desirable for convenience of reference to bring the history down to the present time; this consideration, added to the fact that Mr. Burt's valuable sermon existing only in manuscript, was in imminent danger of perishing, has been the motive in the preparation of this pamphlet.

The compilers have studied the utmost brevity, giving only leading facts, in order the more easily to bring it within the reach of all the living, both resident in the town, and widely scattered throughout the country, who are interested in the history of this ancient church.

STEWARDSHIP.

A SERMON PREACHED BY

Rev. JAIRUS BURT,

IN CANTON CENTER, CONN., DECEMBER 21, 1851; THE TWENTY-FIFTH ANNIVERSARY OF HIS SETTLEMENT.

Text, Luke xii, 42: "Who then is that faithful and wise steward, whom his Lord will make ruler over his household, to give them their portion of meat in due season?"

A STEWARD is one to whom is committed the management of the affairs of another. One who is employed to conduct the domestic affairs of a family, especially those which relate to the provisions of a house, the meat and drink, is called the steward of the home. So in the text the steward is represented as the ruler of the house, to give them their meat in due season. And he is the faithful and wise steward, who manages in his office to have everything serviceable, and adapted to meet the recurring wants of the household. In Scripture, and in theological science, the ministers of Christ, whose office it is to dispense the provisions of the gospel to dying men, to preach its doctrines, to inculcate its duties, to administer its ordinances is the steward of God in things spiritual to His great household of mankind. So we find Paul saying to the Corinthians, "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God." And averring, "Moreover it is required in stewards that a man be found faithful." It results from the nature of *stewardship*, that he who is put into it is to regard the will and instruction of his Lord as his law in the dispensation com-

mitted to him ; and of course, that he can never wisely or safely substitute for these the wishes or the will of those whom he is employed to serve. And this principle goes with all the force of its application to the office and work of the Christian ministry. And the test of wisdom and fidelity in this sacred stewardship lies in the question of conformity or non-conformity to the revealed will and instructions of God. So it is a very small thing to be judged of man's judgment, in the comparison, when He that judgeth us in the Lord. So Paul did say, in his address to the Thessalonians, " Our exhortation was not of deceit, nor of uncleanness, nor in guile ; but as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God, which trieth our heart." So he exhorts Timothy, " Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Such is the office of the Christian ministry, the stewardship of God in the dispensation of the gospel. But the office of the Christian minister, as that of a steward, has of necessity a relation of interest and of responsibility to those who are respected in the service of the office. If the steward is to furnish for the household of his Lord, meat in due season, it is certainly to be understood that the household, in its members, is to be present and ready in due season, also, to partake of the provisions. Of what use to have the provision in readiness, if there be not a readiness to partake of it ? So the counterpart of the minister of Christ, ready with his message to his fellowmen, is the presence of the people to hear and receive his message. The steward is to prepare the meat, the people are to eat it, and relish it, and grow thereby, provided it be taken from the storehouse of the Great Master, and duly served according to His will. The greatness of the sacred stewardship is seen that it is under Him who is the Maker and Lord of all, that it has respect to the wants of a famishing and perishing world, that it brings life and immortality to light, and that, in its results, an innumerable company that no man can number, redeemed from among men,

and clothed in white, shall be kings and priests to God forever and ever.

Though in the lapsing of time, by a necessary law, one class of stewards of the mysteries of God passes away after another, the stewardship remains to be filled by others; and is to be permanent until the closing up of the dispensation of mercy. The fathers die and the prophets do not live forever. So it has been in all the periods since the first intimation of a coming Redeemer in the hints and symbolical representations of the patriarchal days; and so it will be till the end cometh when Christ shall deliver up the kingdom to God, even the Father, and the Son also Himself be subject to Him that putteth all things under Him, that God may be all in all. This is true in its general application, and it is true in application to particular places and parishes where the gospel is dispensed. It is true in the history of this church and parish. No one steward of God has been allowed here to stand and dispense from the first to his fellowmen the promises of gospel grace and mercy. They could not continue by reason of death, yet the great and gracious Lord has continued the stewardship here. As one passed away another received it. Thus it has been continued from its first establishment till we find ourselves standing where we do to-day, by the sepulchres of our fathers, in the house of our God, with the gospel privileges untaken away.

Here we stand to review the past, to mark the present, to anticipate the future. And how befitting it is that from the past and present we gather up useful lessons for the future.

Twenty-five years ago yesterday, the twentieth day of December, 1826, I was ordained to the work of the ministry in this place, and put into the gospel stewardship for the dispensation of the provisions of life to my fellowmen in general, and especially to the church and people of this community. One quarter of a century from that date has passed away; which, within a fraction, covers *one-fourth* of the entire history of this church and parish. Standing on this point and throwing my eye back over this period, my first impression is that of change. But the period has been marked off

by such slow and regular strokes of time, that the real change is not at first apparent, only in confused view. We must travel back over the years, examine the records, and jot down the incidents and events that make up their history to get anything like a just comprehension of the changes that have taken place and the things that have been affected in the time.

To prepare the way for this I have thought it would be appropriate, and not unacceptable to the people, in the first place, to go back to the beginning, and sketch the history of this church and parish from that point. In doing this I shall avail myself of the helps of records and other writings that are within my reach, premising that in a discourse of this nature minutia of detail will not be expected, as it would not accord to the time and the design of the present exercise.

What is now the town of Canton, as is well known, was originally a constituent part of the town of Simsbury, and its early history, both civil and ecclesiastical, is of course identified with the history of that town.

The settlement here was commenced, according to the best information I have, in the year 1737. And within a very few years after this date from twenty to thirty families had removed to this section of the town from the other portion, or what is now Simsbury. So that the beginning of the settlement here dates back only one hundred and fourteen years. Four years after this, in 1741, or about that time, the settlers here began to hold religious meetings on the Sabbath, separate from the old parish, in private houses. It is a deeply interesting fact in the history of emigration, especially in the days of our fathers, that religious institutions and privileges were so earnestly cared for; that like the patriarchs of old, where they pitched their tents, there they built their altars and called on the name of the Lord.

Two preachers, Rev. Adonijah Bidwell and Rev. Timothy Pitkin, were employed to labor with the people, each a short time, from the year 1747 to 1749, or 1750. Of the labors of these men little is known, but the fact of their employment is here stated. The place was constituted a distinct parish by act of Assembly at the May session, 1750, by the name of

West Simsbury, and a town by the name of Canton in 1806. The church, though I find no record of the precise date, was organized, as is supposed, about the same time.

The first ordained minister, settled as pastor of the church, was Rev. Evander Morrison, installed July 11, 1750, and dismissed for some cause eleven months thereafter. So that the period of his ministry here was only about eleven months as pastor of the church. He was from Scotland and had been ordained as an evangelist in his native country.

The second pastor of the church was Rev. Gideon Mills. He had been previously settled in the old parish. According to the records of the society there was a vote passed December 31, 1759, to settle or re-install Mr. Mills. But it does not appear that his installment took place till the year 1761. Under date of January 6, 1761, I find a vote to the following effect; that the installment of Mr. Mills shall be on the third Wednesday of February next. So that in the absence of subsequent records to the contrary, the conclusion is, that his installation here was on that day. His successor here was Rev. Seth Sage, ordained according to a vote of the society fixing the time for that service, the second Wednesday of July, 1774, and dismissed four years after, 1778. The fourth pastor of this church was Rev. Jeremiah Hallock. He was ordained October 26, 1785, and continued the faithful and indefatigable shepherd of the flock till his death, June 23, 1826, a period of forty years and eight months. Previous to the settlement of Mr. Hallock, in the year 1783, Mr. Edmund Mills, afterwards settled in Sutton, Mass., was employed to labor among the people in the things of the Gospel. He commenced his labors in June and continued about four months. I follow here the record made by Mr. Hallock. The labors of Mr. Mills were attended by the signal manifestation of the Holy Spirit in the conviction and conversion of sinners to God, and in quickening the members of the church to increased spiritual life and activity. As many as seventy or eighty were reckoned among the converts to God during the time of refreshing from the presence of the Lord. The

quickening influence of this revival of religion was apparent for nearly two years. So far as is known this was the first season of God's spiritual manifestation in a revival of religion in this place. The effect of this season of mercy on this church in its spiritual elevation and advancement, and in its progressive sentiment with respect to the true nature and character of a Christian church, is known by its fruits. Up to the date of this revival the church had practiced what was called the *Half-Way*. (The Half-Way covenant was a scheme adopted as early as 1657 to 1662, by the Congregational churches of New England to extend the privilege of church membership and infant baptism beyond the pale of actual communicants at the Lord's table. Unregenerate persons acknowledged the covenant and had their children baptized.) But after this awakening began it was unanimously voted out by the church. After the dismissal of Mr. Sage, the church was in a very broken condition; so that no correct history or record of its doings could be found, not even a catalogue of the names of its members. But after this season of revival, Zion's interest wore a different aspect, and it became necessary to reorganize, or form themselves anew as a Christian body. This was done February 26, 1785, by the adoption of a covenant, confessions of faith, and articles of agreement. The confessions of faith and covenant are very similar to those now used by Congregational churches in Connecticut generally. In the articles of agreement the church adopted as Scriptural the following principles:

1. The Scriptures the only rule of faith and practice.
2. The Lord Jesus Christ the only Head of the Christian Church.
3. The right of every particular church to hear and determine all matters of discipline that respect its own members; and that no council has right to determine for them or do anything binding without their consent.
4. The propriety of counsel and advice in cases of difficulty.
5. That a visible Christian church consists of visible Christians.

6. That the infants of members of the church are proper subjects of baptism: *i. e.*, the infants of such members as are in complete or full communion.

7. That it cannot be right for any church to bind themselves by any set of articles of human composition, so that they may not add to them or take from them, whenever they see sufficient grounds from Scripture.

The Christians of that day, we see, were deeply imbued with the congregational principle. "The word of God only," was the constitutional law.

Mr. Hallock, the fourth pastor of the church, we have said was ordained October 26, 1785, thirty-five years after the organization of the church, and two years after the revival under the labors of Rev. Edmund Mills. During the first thirteen years of Mr. Hallock's ministry, as he himself records, spiritual things gradually declined, till the church was reduced to a very low and gloomy state. At the beginning of 1788, the number of members in the church was ninety. From September 2, 1788, to 1795, seventeen were added. From July 5, 1795, to July 2, 1797, seven were added. The years 1798 and 1799 were years of God's great mercy to this people, as well as to very many other churches in New England. It has been called, not unfitly, "the memorable revival of 1798." Between seventy and eighty made a public profession of religion, who were considered the fruit of this revival. From March 3, 1799, to May 5, 1805, ninety were added to the church. This was the second season of revival in the church. The year 1805 was another season of God's great mercy, and about thirty were added to the church as the fruit of this harvest; making the third period of God's great grace. The fourth season of refreshing from the Holy Spirit was in 1812 and 1813, which added twenty-eight to the church. Another in 1816, adding to the church seventy-one, and another in 1821, which added to the church fifty-six. Six in all previous to my coming among you, with the same mission of peace and salvation through the grace of the gospel. The number of members in the church in 1785, the year of Mr. Hallock's ordination, and those who joined

afterward down to his death in 1826, is four hundred and fifty-six. Deducting eighty for the number in the church at the date of his settlement, there will be left three hundred and seventy-six, as the number added to the church during the period of Mr. Hallock's ministry of forty and two-third years, a fraction over a yearly average of fifteen.

The first forty-five years, from 1737 to 1782, may be considered as the period of settlement and organization. The first house for public worship was built in 1763.

To show the interest and action in this enterprise, we recur to a vote of the society passed October 25, 1762: "*Voted*, by said inhabitants of the parish, that it is necessary to proceed to build a meeting-house for public worship." Present at the meeting, thirty-eight; all in the affirmative. Seventeen voters not present. How long this first meeting-house was in process of erection and completion we know not. This only the records show. November, 1763, voted to color the meeting-house; and in June, 1764, voted that the committee lay a tight floor in the meeting-house, and get a cushion for the desk.

In that house the people were accustomed to worship till the erection of the present church edifice in 1814, which was dedicated to the worship of the one living and true God, Father, Son, and Holy Ghost, January 5, 1815. That the good people of that day were an order-loving people is clear, from the fact that they were careful in making provisions for the "seating" of the meeting-house, and in designating individuals by vote "to tune the psalm." (May 8, 1769, voted that Esquire Amasa Mills tune the psalm.)

From 1782 to 1826, covering the entire period of Mr. Hallock's ministry, we may contemplate as the period of growth and development. It was signalized, as we have seen, by a repetition of those seasons of religious revival, which have contributed so richly to the increase and diffusion of a spiritual religion, and to the growth of active piety, both in principle and in practice. During this period commenced that awakening of interest in the work of modern missions, which has enstamped on the first half of the nineteenth century the

glory of a missionary age. This, too, is the period in which sprung up the institution of Sabbath-schools; and along which have increased the improvements and the moral and religious influence of these lights in the churches. The Sabbath-school in this place was instituted April 30, 1819, by a vote of the church, constituting themselves a *Sabbath-School Society*, and inviting the ecclesiastical society to join with them. (Mr. Hallock was chosen stated moderator, William Stowe clerk, and Lancel Foote superintendent.)

In sketching the history of this church and parish, it may not be out of place to notice the fact, that in 1783 a number of persons in the south part of the parish seceded from the Congregational society, and formed a church under the name of *Separatists*. Two years after, in 1785, a schism took place among the Separatists, which resulted in the secession of about one-half of the congregation, who embraced the tenets of the Baptist denomination, and were the beginning of the present Baptist church in that section of the town. In the north part of the parish, also, a house for religious worship was erected some sixty-five or seventy years ago by an independent association, or society; but the society was never recognized as a legally constituted body; and although they had preaching for a time, they did not succeed. The house, gone to decay, was a few years ago taken down. (See History of Simsbury, Granby, and Canton, by Noah A. Phelps, 1845.)

We have now taken a bird's-eye view of this church and parish from their beginning to the year 1826, the year in which dates the close of Mr. Hallock's labors, and the beginning of his successor's. My first coming to this place by invitation of your society's committee was on Saturday, September 16, 1826, three months after you had laid in the grave the remains of my loved and venerated predecessor. The sod which covered all of him that was mortal was still fresh above him, the last message from heaven through his lips had scarcely died from the ear, and the supposition that the sun of your prosperity might have set with the setting of that light, was to be subjected to the test of a practical experiment. It was in these circumstances, in the providence of God, I

came among you, "unknowing and unknown," and commenced my labors the following day, September 17, 1826; and was ordained December 20, 1826. (See Autobiographical Sketch of Jairus Burt.)

At this point commenced our relation as pastor and church, as minister and people. And the subsequent events in our history are to be contemplated under this relation; all bearing on our present and future well-being. On the one part, the gospel was to be preached, on the other, to be heard; on both that gospel was to be the reliance of all our Christian hope and anticipations.

From that day to this we have had regular worship in this house on the Sabbath, and with few exceptions, the word of life has been dispensed by the living minister. (It is worthy of note and of due expression of gratitude to God, that whatever may have been the diversity of view, or difference of feeling, at any time, respecting ways and means, among those who have led our worship in the songs of Zion, there has been no rupture in all the time of our services, such as to deprive us of the services of the choir.) Stated and occasional lectures have been attended; the missionary and Sabbath-school concerts; the weekly prayer-meetings of the church, with occasional meetings for prayer and the preaching of the word in the several districts of the parish, have been held through all the years of our connection, and have been the means of accomplishing, measurably, the object contemplated. The fruits of these labors, and the results of these privileges, we are permitted now to see only through a glass darkly. Yet, we anticipate their future exhibition in clearness and fullness in that "great day for which all other days were made."

The number of members in this church at the date of my ordination, as nearly as can be ascertained, was two hundred. The first year of my labors among you, the year 1827, was one of the great power of God. Early in that year there were distinct tokens of the coming spiritual visitations of God; which were soon followed by those manifestations of interest, of concern, of personal inquiry, of deep distress of mind in view of sin and the wrath of God, and of escape to

the Lamb of God that taketh away the sin of the world, and subsequent peace and hope and joy, which impressed on all that God was here of a truth. The crowded meeting, the anxious countenance, the earnest prayer, the smile of hope, the listening stillness while the messages of God were delivered to the people, bore an undoubting testimony to the presence and power of God. During that year one hundred and fifteen were added to the church, all but five on profession of their faith in Christ.

Of this number eighty-eight were received at one time, September 2, 1827. There was another season of religious interest, less general in 1831; some droppings of saving mercy in 1834, and again in 1837; so also in 1841, 1847, and 1850.

The whole number added to the church since my ordination is three hundred and eleven, of whom two hundred and thirty-eight were received on profession of their faith, and seventy-three on the recommendation of sister churches. Hence the whole number in the church at the commencement of my ministry here and those added since is five hundred and eleven. Of this number ninety are marked as dead, *i. e.*, died while members of this church. Of those who died after their removal from us we have not the means of knowing, though we are sure the number is not small. Of the whole number removed one hundred and ninety-five are marked as having been removed by recommendation to the fellowship and privileges of other churches. Of these one hundred and ninety-five removed by letter, one hundred and twenty-seven were of those who had become members since the date of my ordination. Nine have been excluded from the church in the processes of Christian discipline according to the law of Christ's house.

In the time under review there have been three hundred and forty-one administrations of the ordinance of baptism. Of these eighty-three were on profession of their faith in Christ, and two hundred and sixty-six were infants. Fifteen individuals have held the office of deacon in this church:

Joseph Mills, Ephraim Willcox, Oliver Humphrey, Abraham Case, Moses Case, Thomas Bidwell, Benjamin Mills,

Theophilus Humphrey, Solomon Everest, Alvin Humphrey, Jesse Case, Sr., Jesse Case, Jr., Uriah Hosford, Elisha Sugden, Lancel Foote.

As the minister of Christ is authorized by the civil powers of this State I have joined in marriage two hundred and sixteen couples; not all residents of this parish, but most of them of this town and vicinity, while a few couples were from neighboring States.

On examining the register of mortality I find the entry of three hundred and fifty-one deaths, making a yearly average of about 14.

Till 1833 it was my practice to record all the deaths occurring within the limits of the town so far as known. Since that date I have recorded those only who died within the limits of the parish with others whose funeral I was called to attend within the vicinity of the parish.

I have been accustomed to note on the register with proper signification the death of individuals, who had gone out from us and died abroad, in those cases where they had not ceased to consider this place as their home, or whose remains were brought here for interment. The highest recorded number of deaths in any one year was that of 1848, rising to twenty-seven, including one who had gone out from us and died abroad. The lowest yearly record is eight. That was the number in 1835 and 1836; and it is the number for the present year. The year 1831 was a year of mortality, the number reaching twenty-six.

The institution of the Sabbath-school, which, as we have seen, commenced its operations here in the year 1819, has been sustained by the church and people with very commendable interest and efficient purpose, on the whole, down to this time. And if all has not been accomplished that its friends and supporters have desired, enough of salutary fruit has been obvious to induce us to thank God and take courage. It has been a cheering auxiliary to the ministry; and the garden from which have been gathered richest fruits in the successive times of refreshing from the presence of the Lord. The gathering here from Sabbath to Sabbath of fathers and

mothers, of sons and daughters, in their youth and in their childhood, to study the Scriptures, has been among the brightest spots in our sunlight of hope. Thanks be to God and under Him to all those who have given to this sacred object their hearty interest and their personal coöperation. May the interest never be less; the efforts never flag, so long as the sun and the moon shall endure.

The cause of Christian philanthropy and benevolence to some extent has had a place in our theory and in our practical regard. We have been enabled and disposed to do something for the spread of evangelical truth among the destitute of our own, and the benighted of other lands; to cheer and raise the desponding heart of the poor and needy; to inspire hope in minds darkened and crushed under the iron power of ecclesiastical and civil despotism; thus contributing to shed light into the dark places of the earth, that are "full of the habitations of cruelty." The aggregate of our contributions to charitable and benevolent purposes in the last twenty-five years is \$6,521.69, making a yearly average of \$260.56, exclusive of those private and social charities which had respect more particularly to the needy among ourselves, many of which must await the disclosures of eternity. I refer to these things not to impress you that we have cause for boasting, but because they are matters of history in which we have been particularly concerned.

In the review of the past I have named two periods; the first, from the beginning of the settlement to 1782, I have called the period of *settlement* and organization: the second, from 1782 to 1826, covering the period of Mr. Hallock's ministry, I have called the period of *growth* and *development*. And what shall we call the third, covered by the last *twenty-five* years? This question must be answered by its character, its purposes, and its doings. As it respects ourselves within this period, a new Congregational society and church have been organized in the village of Collinsville on our southern border to which we have contributed in Christian fraternity our full quota of members. (Separate public worship was commenced

in Collinsville on the Sabbath in 1831. The church was organized in 1832. The present house of worship was built in 1836. This house was burned January, 1857, immediately after the death of Mr. Burt. The present edifice was erected soon after.—(Compilers.) Besides, our brethren of the M. E. church have, within the time, established public worship more regularly on our northern border. Two churches, also, have been built on the west of us within four miles in New Hartford, the one Congregational, the other Episcopal.

But when we ask for the characteristic of the last twenty-five years, we must let our view more extensively into its connection with the world around us. Whatever the period has been, it has not been one of repose and the spoils of a final victory. The missionary and the Sabbath-school enterprise, begun before, have come on from infancy to the strength of a ripe manhood. The revelations of Freemasonry and the unmasking of its extra-judicial and bloody oaths were at the beginning of this period, and though hunted as a beast of prey it still nestles under the arm of the civil powers, and to some extent even yet finds aid and succor within the Christian Church. Though seemingly dead once in the light of its own revelation, there are now increasing signs of its resurrection with a great family of secret associations that have grown out of its temporary annihilation. This, too, has been the period of the great temperance movement in its struggle with appetite and interest; advancing now, and now apparently at a stand or falling back; and then with new invigoration of principle and of hope, and yearning over the hapless victims of the cup, she has towered up into the light and thrown out her line of life to the statesman and to the Christian. She has emboldened her advocates and aroused her foes, and the end is not yet.

It has been the period, too, of waking thought, of earnest inquiry, and of cumulating knowledge on the science and the practical working of civil and Christian freedom. Whenever, in this respect, was there a period in the history of the world, equal to the last *twenty-five* years? The great argument, simple and unanswerable, has come into the light and claimed to

be seen. As God made man in His own image, he is an intellectual being under moral responsibilities; to develop which intellect and to meet which responsibility according to the will and requirements of God, civil and religious freedom is indispensable. This condition is our birthright and our boast. But what title have we from that High Court which alone can give title here, that others have not? This is the principle and this the argument underlying the power of that mighty movement which shall yet have the mastery of absolutism and despotic power whether civil, spiritual, or ecclesiastical. This has become the question of our country. It is the question of Europe, the question of the world. And along with this has come into the light of an energetic discussion the great principle of international peace, the abrogation of war, and the brotherhood of the human family. The world as it was, yea, as it is, and such topics as these coming up for thought and discussion as they have within the last *quarter century*, topics full of moral principle and power, placing their lever under the despotisms and heaven-daring oppressions of the world, what name shall we give to the period? It has been said that the last half century was a hero among the half centuries of the world; that it towers above them like Saul, "who from his shoulders and upward was higher than any of the people." True, indeed. What then shall we say of the last quarter century? Yea, that it is the hero of the half. It is the period marked by earnest mental application, inquiry, excitement, discussion, collision, correction, and instruction in righteousness; the period of begun reforms both in church and state. And though, as in all beginnings of such things there may have been much to be deprecated, the world has advanced in the understanding of great principles and human rights and obligations, as in no similar period of her history. Whatever else has failed of establishment, the great right of individual thought, of private judgment, of personal liberty and protection by law, has got a hold on the mind's conviction, which it never had before. It is coming to be believed, that it is the power of God through the working of human thought and will, which will overturn

and wipe away our chattel slavery with its kindred wrongs, overturn the thrones of despots in the Old World, and prepare the way for the reign of universal peace and righteousness throughout the earth. Such has been the period of our connection, as pastor and church, as minister and people. And to say that always and in all things we have thought and felt alike would be equivalent to the assumption that we have no mind, or that we were all the slaves of one mind. I believe that we have all come to be settled on this principle: the right and obligation of individual thought and inquiry and opinion on all subjects of human interest and duty; and that our correctness or incorrectness is to be tested by the principles and moral light of the Word of God. Nor need we anticipate the reign of anarchy from this liberty; but only from the attempt to obstruct or to hinder it.

From the day of my ordination it has been my settled purpose to be with you as a man and as a minister of Christ, and be guided and directed by the principles of His Gospel, "calling no man master." I have never for a moment felt at liberty to yield my convictions of truth and of duty to secure harmony *even with my most cherished friends and able supporters*. I have not, I think, differed from any of my people on any subject, or on any moral or religious project, without pain; and I would fain believe that so it has been with you. I assume it as a duty that I owe to God and to you to have my own judgment and be guided by my own convictions. And I assume it to be equally your duty to have your own judgment and be guided by your own convictions. So far as we may help to enlighten and correct one another, by mutual inquiry and discussion, it is obviously our right and our duty to do it within the limits of civility and Christian courtesy. All in all, I feel that I have much to thank you for, in view of your respected kindnesses, your liberality, your Christian candor and forbearance, and all your help and encouragement, which have cheered me in the hours of despondency, and nerved me in the field of toil and labor for your spiritual and everlasting good. That I have not erred, it would be arrogance to claim. Forgive me all my wrong in my goings

out and comings in among you as the shepherd of the flock. And be assured, it would be the joy and rejoicing of my heart to see you all walking in the pleasant and peaceful paths of wisdom. What shall be written to complete our probationary history and fill up the measure of our account, God alone knoweth. This we know, that time is short. We should double our diligence in the works given us to do. What changes, what overturnings, what advances have marked the period of our connection! They have been such as in many respects, perhaps in most, are incident to mankind in common in this lower state. Disappointments, sickness and death are written for all. On this sea of life we rise and fall like the frail vessel on the swelling and retreating wave of an ocean of billows. We may attempt resistance, and buffet the billows as they rise and scowl on us with angry surge. But they will not cease their rolling till He speaks, whom the waters obey. Such shall be all human history, when it shall be written. That which has been is that which shall be. Yet there are to be accumulations of incidents in the progress of time as we advance toward the final catastrophe. The last twenty-five years have passed quickly away. But what a multiplication of stirring incidents and achievements on any twenty-five years that preceded them! All this indicates the advance toward the end. The past admonishes us. The future hastens. Where are now the men who one hundred and fourteen years ago first planted a settlement in this valley? Where are the men who laid the foundation of this Christian church, and this ecclesiastical society? Gone, gone to the resting place of man. Yet once they were, and were as truly here as we are now. We read the record of their acts and doings. But they, in their low beds of dust, have commingled with the ground out of which man was taken; and their spirits are in the state of retribution. But to come nearer, could the three hundred and fifty-one whom we have buried within this quarter century rise up and stand before us and speak what they know, and testify what they have seen, and heard, and felt, would they not assure us—

“ ’Tis not the whole of life to live,
Nor all of death to die ” ?

My beloved church and people, whatsoever our hand findeth to do, we should do with our might. There is no work in the grave. Let us in looking back inquire earnestly for the improvement of the past. Here is our sanctuary, here are our Sabbaths; here is issued the proclamation of mercy to dying men; here the gate of Heaven is opened, and the wanderer pointed to a home. O yes, there is a price in our hands to get wisdom. But is there a heart to it? “ Faith cometh by hearing, and hearing by the word of God.” Hear, *hear*, that your souls may live. Come from Sabbath to Sabbath to this house of worship, yourselves and your little ones. Find here a place and a privilege, not occasionally merely, but regularly, early, with every Sabbath’s blessed light. Make it a matter of principle, of conscience, and of hope. Who of you all is there who has not concerns in the things of the gospel of life and immortality through the cross of our Lord Jesus Christ?

We cast our eye forward into the future, “ all to us unknown,” and implore the guiding light of faith over all the way of our pilgrimage that remains, in this rejoicing, that “ God ruleth over all and doeth all things well.” Yes, we may rejoice that He presides over the changes of time, that in the thickening scene of events, which marks our age, as one thrown forward toward the great consummation, the God of order reigns, that He will reign till the confusion ceases, till His enemies shall be subdued under Him, and His rightful dominion established and acknowledged from sea to sea, and “ from the river to the ends of the earth.” Yea, till the Angel of Revelation, standing on the sea and on the land, shall lift his hand and swear that time shall be no longer.

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STATEMENT OF PASTORATES.

The foregoing sermon contains an accurate and succinct history of the Congregational Church in Canton, up to the time of its delivery, Dec. 21, 1851.

Mr. Burt continued the beloved and useful pastor of the church until his death, Thursday, Jan. 15, 1857. His funeral was appointed on the following Monday, but on account of a severe snow storm which began on Sabbath evening, and continued with little abatement for several days; it was postponed until the next Thursday, one week after his death; and even on that day the northwest winds blew with such fury that the roads were filled with the drifting snow, rendering it impossible for the people from the hills to be present. The sermon was preached by Rev. Charles B. McLean of Collinsville, who for thirteen years had been his near ministerial neighbor and devoted friend. The text was 1 Tim. iv, 8: "The life that now is and that which is to come."

The sermon was published. It is an affectionate and just tribute to the memory of a good man. In speaking of some of his more prominent characteristics, Mr. McLean says: "One of them was a strong and earnest love of right. He loved it for itself; for its own sake, and because he saw and felt its excellence and its sacredness. He loved it because he felt that God loves it and makes it the principle to guide his own conduct. He felt that questions of duty must be settled in his own mind, and that he himself was responsible to God for the decision that he made; and while he was ready to admit light and evidence from any source, he would not suffer any human authority to come between his conscience and his God. Growing out of this was an honesty of soul. There was no disguise, no concealment in him. His open countenance was an index of his mind and heart.

"Another prominent feature of his character, was a large humanity. Not a mere sentiment, but a love for man that became a steady principle of his life. His humanity was eminently Christian. He entered with all his heart into

every measure of reform and every movement that would lessen the evils under which man groans and suffers.

“Another characteristic was his faith in God. He confided in the wisdom and goodness that always preside in the divine administration.

“This was a favorite topic in his discourses. He was always hopeful. It was a principle with him that a Christian ought never to be discouraged. In the darkest hours his faith did not fail him: for he felt that God was guiding and controlling all events to his own high ends.

“His dying, triumphant words to a brother in the church, standing by his bedside were: ‘Brother, I have no fears.’”

The following tribute to Mr. Burt’s character was published at the time of his death in several papers and entered upon the records of the Society:

“In his public ministrations, Mr. Burt was peculiarly original and practical, often rising to passages of sublime and impassioned eloquence. The Sabbath preceding his death, he preached with great vigor and vivacity in the morning on the words “Who can stand before his cold?” and in the afternoon “In all thy ways acknowledge him,” a fitting close for the labors of a life. Who that ever attended his ministry can fail to cherish the recollection of the devout and eloquent simplicity with which he was accustomed to address the throne of grace, portraying with vivid minuteness the subject matter for which he was supplicating! Mr. Burt descended from a long line of Puritan ancestry, and through life venerated the Puritan character and practiced the Puritan virtues.

“Endowed by Nature with qualities calculated to command influence, he undeviatingly exerted that influence not only among his own people, but throughout a large circle of acquaintances in advancing the cause of his Divine Master, and in inducing an inflexible adherence to the right. No consideration of either public or private expediency could induce him to deviate from his conscientious convictions. At one period of his ministry, after critical examination and deliberate, prayerful consideration, he assumed a position on a great moral question of absorbing interest far in advance of

a majority of his people, or even of a majority of his brethren in the ministry. During the trials incident to his position, his peculiar traits of character shone with a brilliancy and lustre which won the admiration of some who imagined him in error. Calm, cool, and deliberate, he maintained his position with an irresistible firmness of purpose, exhibiting a decision of character rarely equaled, and while he regretted with keen sensibility the necessity of wounding the feelings of friends, no inducements, entreaties, or persuasions, could induce him to swerve from his conscientious convictions of duty. ‘Duties belong to man, events to God,’ appeared to be his motto. With a liberal and confiding people, his inflexible, conscientious adherence to duty could not and did not mar either their confidence or his usefulness. He assiduously labored on both for their temporal and eternal welfare, and had the satisfaction of ultimately seeing almost his entire people standing side by side with him in the great moral effort of which he had been the pioneer.

“He went down to his grave loved and revered by his people for his faithfulness; venerated for his devoted piety, and honored for his inflexible integrity. He fell in the full vigor of his ripened intellect, and in the midst of his usefulness. Few clergymen have fallen more lamented by the people of their charge. Few people have had greater cause for lamentation. Long will his memory be gratefully cherished by that people, and by a large circle of devoted friends and acquaintances.”

Resolutions of Hartford North Association on the death of Rev. Jairus Burt of Canton :

Resolved, That this body has heard with profound sorrow of the death of their brother, Rev. Jairus Burt, and mourn for him as a faithful minister of the gospel, greatly endeared to his own flock by his labors of love, his self-sacrificing spirit, his diligent ministrations, his earnest and able defense of the truth, and his blameless example; and to his brethren in the ministry, by his uniform courtesy of manner, his unaffected sincerity and cordial co operation in every good word and work. In him, the church has lost a wise counselor and efficient laborer, and this body an active and judicious member.

Resolved, That whilst deeply mindful of our great loss, we desire hum-

bly to give thanks to God for the benefits He has conferred on our churches, through the labors of His servant, and upon ourselves through our intercourse and communion with him.

Resolved, That we present to the widow of our deceased brother, our sympathy in her great sorrow, and express our hope that she may be strengthened in spirit and comforted with the consolation of God.

SAMUEL H. ALLEN, *Moderator*.

SAMUEL J. ANDREWS, *Scribe*.

Two sermons of Mr. Burt's, inspired by the agitation of the slavery question then beginning to arise in the land, and showing the depth of his convictions on the subject, were published.

The first, "The law of Christian rebuke—a plea for slaveholders," was preached at Middletown, Conn., before the anti-slavery convention of ministers and other Christians, Oct. 18, 1843. Text, Lev. xix, 17, "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him."

The second, "Moral responsibility of citizenship," was preached in his own pulpit, the day before the quadrennial meeting for the choice of electors of President and Vice-President of the United States, Nov. 3, 1844. Text, Rom. xiii, 1, "The powers that be are ordained of God," and Rom. xiii, 4, "He is the minister of God to thee for good."

In the June following Mr. Burt's death, the church and society extended a call to Rev. Frederick Alvord, then a member of the Senior Class in the East Windsor Theological Seminary, to become their pastor, but he declined the call on the ground that he was not then ready to settle.

Feb. 2, 1858, Rev. Warren C. Fiske was installed pastor and dismissed July 1, 1861. During his ministry, thirty-five were received to the church on confession.

After Mr. Fiske's dismissal, the pulpit was supplied by the Rev. John Dudley for sixteen Sabbaths, and subsequently by a Rev. Mr. Dutton.

Oct. 29, 1862, Rev. Charles N. Lyman, a recent graduate of the Yale Divinity School, was ordained pastor of the church. Prof. George P. Fisher of Yale College preached the sermon.

In 1864, Mr. Lyman, having received an appointment as Chaplain in the army, was granted a furlough for one year.

For about two months of this time, the pulpit was supplied by Rev. F. Alvord, who had been called to the pastorate in 1857.

Mr. Lyman was dismissed, at his own request, Sept. 21, 1868.

During his ministry there were seventy-six additions to the church on confession, and many by letter. In a season of religious interest, in 1866, he was assisted by Rev. Mr. Potter, the evangelist.

Mr. Lyman was born in Hartford, Conn., May 14, 1835. When a boy, his father removed to Manchester, Conn., where the son united with the First Congregational Church, in 1852, then under the pastoral care of Rev. Frederick T. Perkins.

He was graduated at Yale College in 1859, studied theology at New Haven, and after leaving Canton, he removed west and became pastor of the Congregational Church at Dunlap, Iowa, Dec. 16, 1868, remaining till Jan. 1, 1871.

He then became acting pastor of the Congregational Church at Onowa, Iowa, where he is still doing efficient work.

In 1869, Rev. Austin Gardner became acting pastor and closed his labors Jan. 1, 1873. After leaving Canton, he was acting pastor several years at West Suffield, and then became pastor at Buckingham, Conn., where he still remains useful in his work.

While in Canton, through his efforts, the church debt was nearly paid.

Soon after Mr. Gardner left, the church voted to recall Mr. Lyman, but he declined.

In 1871, the Methodist Church at North Canton, which for several years had held meetings in the school-house, completed and occupied its house of worship. At this time several families, who had worshiped at the Center, withdrew and connected themselves permanently with the Methodists. Thus again the old parish was narrowed down on the north, as it formerly had been on the south and southeast.

In 1873, the property now owned and occupied by Mrs.

Aznabah Shepard came into the possession of the society, the gift by will of Mr. Titus Case, to be used as a parsonage so long as public worship should be maintained at or near the site of the present meeting-house. Otherwise the will provided that it should go to the Connecticut Missionary Society. This contingent interest was, however, purchased by the Ecclesiastical Society. In 1874, upon the death of Mrs. Linda Hosford, widow of Dea. Uriah Hosford, the house which for more than seventy-five years had been the minister's home, by her will, fell to the society.

In 1876, the Case parsonage was sold and the proceeds put into the new house, completed in 1877, and now held and occupied as a parsonage.

In 1874, extensive repairs were made upon the church edifice. The society pledged \$1,800, and Mr. J. Howard Foote generously agreed to pay the balance and was appointed superintendent of the work. At this time also, the bell was recast and hot-air furnaces put into the church. The house was rededicated Nov. 19, 1874. The sermon was preached by Rev. David B. Hubbard, pastor elect. The dedicatory services took place in the morning, and in the afternoon Mr. Hubbard was installed as pastor of the church. He was dismissed Feb. 1, 1885. During his ministry there were two seasons of general religious interest, one in 1874, when twenty-seven were added by confession, the other in 1876, when seventeen were added. During his ministry of eleven years, ninety-two were added, sixty-seven on confession, and twenty-five by letter.

REV. EVANDER MORRISON.

In the records of the society we find the receipt given by Mr. Morrison at the close of his eleven months' pastorate, discharging the society from all further pecuniary obligations. The document is so curious, and doubtless so characteristic, that it seems worthy of preservation as a picture of "ye olden time." We give it *verbatim et literatim et punctuatim*:

"West Simsbury June the 22^d day ad 1751 then rec^d of mr thomas barbor amos Case and Esekiel humphry a siaity Com^{tee}

for the sosisiety two hundred and seventy six pounds fifteen shillings money or secured to me to my full Satisfaction from them in which I y^e Sd mr avander morison do aquit and discharge y^e Sd sosisiety in west simsbury in which I was In staled in the work of the ministry on the 11 of July last in the year 1750 in which I y^e Sd mr evander morison do aquit and discharge y^e sosisiety from y^e settelment that was voted me which was to buld me a house and I also disscharge the sosisiety from my sallery which was voted me from y^e sosisiety and I y^e Sd mr morrison do aquit and discharge y^e Sd sosisiety from y^e wood which was voted me which was thirty Cords per year and I y^e Sd mr morison do aquit and discharge the sosisiety from all demands from the begining of the world to this day and forever after reed in full I say reed per me as witnis my hand

In presonts of

Joseph Clark

Evander morison."

Ezekiel Case

In face of such a receipt, it is to be presumed that Mr. Morrison never made any further claims against the "sosisiety." Beyond the simple fact mentioned by Mr. Burt that he was ordained as an evangelist in Scotland, this receipt contains all that is known of him. Not a word from the written page or from the lips of the living reveals anything of him as a man or as a minister; of the condition of the church under his ministry, or of his subsequent life.

REV. GIDEON MILLS.

It appears that after laboring with the people one or two years, Mr. Mills, the second pastor, was installed in February, 1761, and dismissed in the latter part of 1771, his entire ministry covering about thirteen years. He continued to reside in town until his death, in 1772, and was buried in the South burying ground. On his tombstone is the following inscription:

"In memory of Rev. Gideon Mills, the late worthy pastor of the church of Christ in West Simsbury, a shining example

of unwearied application and fidelity in the accomplishment of the sacred ministry and of practical Christianity in his daily conversation, having finished his course and kept the faith, on the 4th of August, 1772, he fell on sleep, in the 59th year of his life and the 28th of his ministry. *Quis cordolio sit dolor aut modus tam chari capitis.*"

The following is from the tombstone of Mrs. Mills, who was buried beside her husband:

"In memory of
MRS. ELIZABETH MILLS,
Relict of the
REV. GIDEON MILLS,

who died July 27, 1774, in the 51st year of her age.

In her were united the virtues of a tender wife, an affectionate mother, and a sincere Christian.

Nor sex nor age can death defy,
Think, mortal, what it is to die."

Mr. Mills was graduated at Yale College, 1737. It is an interesting fact that he was of the same ancestry as the Rev. Samuel J. Mills, son of the Rev. Samuel J. of Torrington, Conn., one of the first missionaries of the American Board.

The following sketch of Mr. Mills is taken from Abiel Brown's Genealogical History of the Early Settlers of West Simsbury:

"Rev. Gideon Mills was the seventh son of the first Peter Mills, of Hollandish descent. His wife, whose maiden name was Elizabeth, daughter of Brewster Higley, spent the most part of her youth and girlhood in the family of her cousin, the first Gov. Trumbull of Lebanon.

"The Rev. Mr. Mills, having been minister in Old Simsbury previous to 1755 (1744-1754), after living and preaching one or two years in West Simsbury, he was installed in the year 1761. He lived and died on the place which was left to his son Gideon, and which, after passing through several hands, was lately owned by Henry Foote.

"All the time of his ministry in West Simsbury he lived two and one-half miles from the meeting-house, over a very hilly, cold, and uneven road, which would now be called a

hard Sabbath day's journey for a clergyman or a layman; this road he traveled weekly, and sometimes much oftener. One incident respecting the Rev. Gideon Mills is thought worthy of notice. He was habitually fond of music, and would request others that could sing to join with him, and he retained his relish for singing even to his dying moments. He died of a cancer in the face, which kept him in great suffering for many of the last weeks of his life. He dwelt much on the sentiments expressed in the 38th Psalm (Watts), 'Amidst thy wrath remember love,' etc.; also the 39th, 'God of my life look gently down.' Just before he expired he requested his friends and attendants to sing the 38th Psalm, 'Amidst thy wrath remember love,' and attempted to join with them; but when the fore part of the psalm was sung he expired, so that it was said by Mr. Hallock on a certain occasion, that he died singing the 38th Psalm."

After Mr. Mills closed his labors, the Rev. Lemuel Woodbridge and Mr. John Elliott supplied the pulpit, each several months, the latter of whom received a call to settle; but beyond this the records are silent.

REV. SETH SAGE.

In 1774, Rev. Seth Sage of Middletown, Conn., was ordained as pastor of the church, and dismissed in 1778. After his dismissal he preached several years in the north part of Canton, for an independent religious body which had applied to the General Assembly for an act of incorporation; but, for some unknown reason, were refused. Mr. Sage continued to serve them until his death, the date of which we have no record. The house in which they worshiped was taken down about 1842, and the proceeds used for purchasing a library.

At the dismissal of Rev. Mr. Sage the church was in low spiritual condition. This will not seem strange when we consider that the colonies were convulsed with war, and the men were obliged to serve in the army, while the women performed the manual labor, raising the crops and caring for the flocks and herds. At this time also much sickness prevailed among

the people, caused by the return of soldiers from the army, who brought back disease in their clothing.

Between 1778 and 1785, from the dismissal of Mr. Sage to the settlement of Mr. Hallock, the records show that Rev. Elam Potter, Rev. Mr. Woodbridge—probably the same man who had formerly preached for the people—Rev. Abraham Fowler, and Rev. Edmund Mills supplied the pulpit. Rev. Mr. Potter was invited to settle; but as there was opposition to his settlement, the matter was dropped. Rev. Edmund Mills preached for about four months, and although it was in the summer, a powerful revival attended his labors, during which between seventy and eighty were hopefully converted.

A SKETCH OF THE LIFE AND MINISTRY OF THE REV. JEREMIAH HALLOCK, CONDENSED FROM THE BIOGRAPHY BY REV. CYRUS YALE.

Mr. Hallock was born March 13, 1758, at Brookhaven, L. I. His father's name was William Hallock, his mother's, Alice Homan. His father was a man of prayer. "I have repeatedly," said Mr. Hallock, "found him at prayer in some retired place. I know of none with whom I could talk more freely on religious subjects."

Jeremiah was the oldest of nine children, and, consequently, the severe labor of the farm fell upon him until he was twenty-one. When he was eight, his father moved to Goshen, Mass. While here Mr. Hallock was twice called to aid in the war of the Revolution. This discipline assisted him in the hardships of his subsequent life. Many times in mental distress the memory of one fearful night on Lake George recurred to him, and he took courage on hearing once more the pilot's call, "Steady, boys," and the answer, "All's well."

In these years he had few school privileges. He spent much time in reading and memorizing the Bible; but was not a Christian, though accustomed to pray. One day he closed a prayer with these words, "And when I come to die, fit me for death." Instantly he saw the absurdity of deferring

that preparation until the closing hour of life, and determined to wait no longer. It was several months before any remarkable change of mind came to him, and then he writes of feeling as if "every head of straw in the oats he was reaping was arrayed with a kind of rainbow glory, the glory of God." His conversion was of such depth and sincerity that he at once began a life of Christian activity. The revival during the subsequent winter, 1780, was partly due to his public and private efforts. In this revival he engaged energetically, exhorting, conducting services, or conversing with people in private.

The next four years he spent in preparation for the ministry. In August, 1780, he entered Timothy Dwight's preparatory school at Northampton. Here the dry study of Latin vexed him as it does many a student to-day. In 1781 he united with the church in Goshen. September, 1782, he was fitted for college, but ill health prevented his entering. He soon began theological studies which he carried on under several different ministers. In April, 1783, he visited Mr. Abraham Fowler of West Simsbury, now Canton, and spent the summer studying with him. He notes that a great revival was in progress under the preaching of Rev. Edmund Mills. About one hundred were converted.

In January, 1784, he expected to be licensed to preach; but severe storms prevented the assembling of the association, and he was obliged to defer the matter till April. His cherished desire was to be an itinerant preacher, and only the plain will of God led him to become a settled pastor. He preached in many different places, and such was his popularity that five churches at one time were awaiting his acceptance of their call. He had preached frequently in Canton, and been with the people during two revivals. Though he refused their call, they renewed their invitation, seconded by the youth of the congregation. This time he accepted, and was ordained October 26, 1785.

In the spring of 1786 Mr. Hallock married Mercy Humphrey, a daughter of Oliver Humphrey. Three children were

born to them, Jeremiah Humphrey, who was educated at Williams College, and who became presiding judge in the circuits of Ohio, and an esteemed officer in the church; William Homan, who spent his life in this town; and Sarah, who died in her fifteenth year.

A few words now concerning Mr. Hallock's character and manner of life, will disclose to us the secret of his usefulness among this people. He was essentially a religious man. Prayer was his "vital breath," and "to do the will of God was more than his meat and drink." Many a secluded spot in the forests near his residence was consecrated by his petitions. He designed to spend several hours each day in devotion, and observed fast-days as often as he could. He greatly regretted if anything interrupted these plans. He was benevolent, and no needy person was ever turned empty away from his door. He stood fearlessly for the right when God's cause demanded; but was willing to yield his own opinions when no principle was at stake. At one time a pronounced infidel was appointed school visitor. Mr. Hallock rose in the meeting and pleaded so eloquently for Christ and the safety of his people that the decision was reversed.

A few anecdotes are so characteristic that to omit them would be to miss giving a vivid picture of the man.

In a sermon he once wished to impress on his people the strength of Satan. He said, "The Devil is as much stronger than Capt. Fred. Humphreys (a man of giant proportions) as Capt. Fred. Humphreys is stronger than my little Jerry."

A brother minister, troubled by difficulties in his parish, came to him for comfort. Mr. Hallock said: "Be not alarmed, my young brother. Soon after my ordination I thought for a time they would kill me. One enemy opened a battery on the right, another on the left; I trembled—I looked to see myself fall every moment—I wondered that I remained alive; but I found, after a while, it was all *roar, roar, and not a single bullet.*"

"In Mr. Hallock's familiar circle of ministers, two persons were referred to who gave equal evidence of piety, while one professed a hope in Christ and the other did not. The ques-

tion was, how far the absence of hope was evidence against the latter. One and another gave their views, when Mr. Hallock said, 'Suppose I send my two boys down to clean out my well, and it caves in upon them. The neighbors help me to dig down to them, when it occurs to me that possibly they might hear my voice. I cry out, 'Jeremiah, are you dead?' 'No, sir.' 'Homan, are you dead?' 'Yes, sir.' They report themselves differently, but I have equal evidence that both are alive.'"

As a preacher, his style had little oratorical eloquence, but much of that power which comes from sincere heart preparation. He writes in one place, "O, may I always eat my sermons before I preach them." Soon after he came to Canton he adopted the motto, "What can I do for God?" This he sought to follow, though sometimes hindered by the opposition of his people. More often he complains of his own coldness and lack of spiritual vigor. He had a profoundly melancholy disposition, united to a keenly sensitive conscience; and consequently we find him mourning over every hint of sin in his heart. A life so carefully guarded could not fail to be fruitful in its influence over all who knew him.

For twelve years he had labored with but few encouraging results. Suddenly, in the fall of 1798 a revival began. Silently and rapidly the Spirit's influence spread. Thoughtless young people and hardened infidels were subdued, and the salvation of the soul was the theme of conversation. Between sixty and seventy were hopefully converted.

In 1801 Mr. Hallock spent four months as a missionary in Vermont in obedience to the call of the Connecticut Missionary Society. On returning, he assisted in revivals in neighboring parishes. In 1805 another interesting revival prevailed in his own church. About thirty were hopefully converted. In the spring of 1806 Mr. Hallock, with his deacons, visited all the people in the parish for religious conversation. One would infer from his notes that there was as much religious destitution in the community then as there is now.

In the autumn of 1806 his son, Jeremiah, entered Williams

College. Many were the prayers for this child, who as yet was not a Christian.

In 1807 Mr. Hallock spent four months on a second missionary tour in Vermont.

Mr. Hallock notes that in March, 1811, Rev. Samuel J. Mills, the pioneer missionary, occupied the pulpit acceptably one Sabbath.

The years 1812 and 1813 were marked by another revival, during which about twenty-eight were brought into the church. The pastor's own heart was grieved by the departure of his eldest son for Ohio without manifesting an interest in religion.

In the autumn of 1813 a severe trial came to Mr. Hallock. Sarah, his only daughter, was stricken with the spotted fever, and in less than two weeks passed away. Her father's chief anxiety was for the salvation of her soul. He continued through life to cherish her memory with a peculiarly tender affection. Scarcely had she fallen when Homan was taken with the same disease. He was brought so near death that for three hours he lay in an apparently dying state. The loving father's heart was agonized for his salvation. He wrote in his journal: "And what shall I say? What shall I do? Where shall I go? O, Lord, keep me from murmuring. O, most merciful God, if it can be consistent with Thy will, that we might have some evidence of his being a subject of Gospel faith and pardon!—but O, that in this I might also be resigned." At length Homan rallied, and lived to be an aid to his father and an honored and useful man in our town. Before he had recovered, Mrs. Hallock became sick with the same disease, and shortly after Mr. Hallock was seized. His illness prevented him from preaching for nearly four months. The people were exceedingly kind and helpful, not only in word, but in deed. During his sickness the people agreed to build a new church. Since the incorporation of the church in 1750, the people had worshiped in the building erected about that time. This was now considered too small, and they joined unanimously in removing it, and leveling the hill on which it stood. The new building was erected on the

same site. Mr. Orange Case, a valuable member of the church and society, was killed by the accidental fall of the first tree cut for the frame of the new house. January 5, 1815, this was dedicated. Mr. Hallock's dedication sermon from 1 Kings, viii, 63, was soon after printed, and is now in existence. During 1816 and 1817 sixty-four were added to the church.

Mr. Hallock now began to feel the infirmities of age, but he still continued active work. He went here and there, attending associations of ministers, or assisting in revival services, often enduring hardships that younger ministers shrank from. In 1820 occurred the last general revival in which he ever engaged. He often rode twenty miles or more to assist neighboring clergymen.

The year 1822 brought him the joyful news that his eldest son was hopefully converted. Soon after he wrote: "He has been a child of my daily prayers; I have often thought of those words where the psalmist speaks of praying until his throat was dried, and of looking until his eyes failed. I could hardly believe for joy." Great was his joy when this son visited him a few years later and partook of the Lord's Supper with him.

February 15, 1824, he preached a sermon from Numbers, x, 1-10, with reference to the *bell*, which was rung that day for the first time.

The record of the next two years is one of suffering. In the spring of 1825 Mrs. Hallock became ill with a tedious and incurable disease. The year had scarcely closed before his own health began to decline. He still continued public labor though he wrote often of distressing nights and increasing weakness.

May 21, 1826, he preached two sermons and administered the Lord's Supper. The second sermon and the last he ever preached was founded on Ps., xci, 1, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Surely he dwelt there.

June 20th, he was stricken with apoplexy and lingered three days. His lucid intervals were filled with words about

Jesus, and prayers for the friends he was leaving behind. His last intelligent words were addressed to his grandson William,—“O, you little boy, may it be said of you, as of Enoch, that you ‘walked with God.’ I trust I have the happiness of Christ’s presence.”

His funeral was attended June 24th by the Rev. Cyrus Yale of New Hartford, who preached a sermon from Gen. v, 24.

The following just remarks concerning Mr. Hallock appeared soon after his death in the *Connecticut Observer*.

“Mr. Hallock was a burning and shining light. He was one of the most distinguished godly men that Christ has raised up in the New England churches. As a minister of the gospel, he was mighty in the Scriptures. His sermons were fraught with plain evangelical truth, and they were delivered with all the tenderness and solemnity of a dying man preaching to dying men. When Mr. Hallock spoke; when he proclaimed the message of the Lord of Hosts, there was silence in the house of God. All present must hear and feel. Many who have gone to heaven before him, and many whom he has left in this vale of tears recognize him as their spiritual father. Perhaps, no minister of the Gospel since the apostle John, has been more universally beloved; as a Christian he was humble, holy, and heavenly minded. From the day on which he dated his conversion until his pilgrimage on earth was closed, he never slumbered nor slept. He felt and lived like one who knows he has a great work to perform, and an interest of immeasurable importance at stake, and not a moment to lose. He saw the night of death approaching, and labored while the day of life lasted. He conversed, he studied, he prayed, he visited, and he preached with the final judgment in view. With him, religion was everything. He died as he lived. He lived unto the Lord, and he died unto the Lord. His sun went down without a cloud. As the scenes of eternity were bursting upon his view, he said to one of his brethren (Rev. Mr. McLean), “Brother, I am far from having distressing doubts and fears. If I have not loved Christ and Christ’s things, I don’t know what I have loved. I think I can say that the gospel which I have

attempted to preach for more than forty years, is now like an anchor in a storm." While in the agonies of death his last prayer was:—"O, God prepare me for, and take me to Thyself, through Him who said, Lo I am with you always; grant me Thy presence even until death. O, may I go penitent; go in faith—go in love to Jesus. 'O, Lord, come and take me.'"

In English Literature there are two unsurpassed portraits of pastors: one by Oliver Goldsmith in the last century, the other by Chaucer about four hundred years before. If either writer had lived in Jeremiah Hallock's time, one might almost suspect that he had been taken as a model. They have drawn his character in better words than we can choose, and we will close this brief sketch by quoting a part of each portrait.

" Benigne he was, and wonder diligent,
And in adversité ful pacient;
Wyd was his parische, and houses fer asounder,
But he ne lafte not for reyne ne thonder,
In siknesse nor in meschief to visite
The ferreste in his parissche, moche and lite,
Uppon his feet, and in his hand a staff.
This noble ensample to his scheep he yaf,
That first he wroughte, and afterward he taughte,
Out of the gospel be tho wordes caughte.

" He waytede after no pompe and reverence,
But Christes lore, and his apostle twelve,
He taught, but first he folwede it himselfe."

" Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild;
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year,
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change his place;
Unskillful he to fawn, or seek for power
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More bent to raise the wretched, than to rise.

" At church, with meek and unaffected grace,
His looks adorned the venerable place;

Truth from his lips prevailed with double sway,
 And fools who came to scoff, remained to pray.
 The service past, around the pious man,
 With ready zeal, each honest rustic ran;
 E'en children followed with endearing wile,
 And plucked his gown, to share the good man's smile.
 His ready smile a parent's warmth expressed;
 Their welfare pleased him, and their cares distressed,
 To them his heart, his love, his griefs were given,
 But all his serious thoughts had rest in heaven :
 As some tall cliff that lifts its awful form,
 Swells from the vale, and midway leaves the storm,
 Though round its breast the rolling clouds are spread,
 Eternal sunshine settles on its head."

On Mr. Hallock's tombstone is inscribed the following epitaph :

" The grave's the pulpit of departed man,
 From it he speaks;
 His text and doctrine are
 Thou, too, must die and come to judgment.

" He shone with distinguished piety, humility, and heavenly wisdom.
 Sound in doctrine, faithful and unwearied in the service of his Lord,
 and deeply solicitous for the salvation of precious souls, and the
 immortal interests of his people. He made full proof of his ministry.

" May his mantle fall upon his successor."

Mrs. Hallock died Nov. 3, 1826, aged sixty-three. Her epitaph shows the people's estimate of her :

"As a parent she was affectionate and faithful; as a Christian, exemplary and watchful, and as a companion of a devoted minister of Christ,

" She doubled his joys, and half sustained his cares."

" Blessed are the dead who die in the Lord."

AUTOBIOGRAPHICAL SKETCH OF REV. JAIRUS BURT.

I was born in Southampton, Mass., the sixteenth day of March, 1795. My father's name was Samuel Burt, whose father's name was Samuel, the son of David, the son of Henry, the son of David, who was one of the settlers of Northampton. He was the son of Henry Burt, who removed from Roxbury to Springfield soon after the settlement of that place. My mother's name was Charity Pomeroy, daughter of Captain Abner Pomeroy of Southampton. My grand-

father was one of the first settlers of Southampton, and was, as I have been told, a man of some consideration in public affairs. My parents had eleven children, six sons and five daughters. I was the fifth son and ninth child.

Among my earliest recollections was the burning of my father's house, when I was two years, two months old. I remember little more than the fact that the younger children were sent to the barn under the care of some of the elder, and seeing the men come to the barn-well for water. I saw them lift off the curb and dip the water from the top, it being full to the brim. I have no recollection of any feeling of sadness or regret. My views of the whole scene were those of a child, doubtless, with little or nothing of practical result.

In early childhood my mind was occupied more or less with the question of personal religion; but my seriousness, a temporary hope cherished for a time, was like the morning cloud and early dew that pass away.

In the autumn of 1808, when I was thirteen years old, I had a very severe attack of inflammatory rheumatism, which confined me through the subsequent winter, and brought me to the very door of death, in the view of my friends. My recovery was very gradual, and my system left in a state predisposing to rheumatic attacks.

During this early period my life was marked only by the common incidents of boys on a father's farm in an out-section of the town.

The ninth of July, 1816, I was married to Electa Carpenter, daughter of Israel Carpenter of Norwich, Mass. She was a native of Coventry, Conn. We lived together till March, 1818, in which month I buried her and her infant son of twelve weeks, born January 20, 1818. She died the fourth day of March, and our son, Joseph Carpenter Burt, on the twenty-seventh.

During the summer of 1815, the year before my marriage, my mind was for months occupied with the fact of my lost condition as a sinner, and the necessity of my becoming a new creature in Christ Jesus. The result was a hope of

salvation through the blood of Christ, which was shed for remission of sins. This change of views and feeling on the subject of religion took place in the latter part of the autumn of that year. She who was to be the wife of my youth was converted to Christ, as she hoped, the winter following; and we made public profession of our faith in Christ, and united in covenant with the Congregational Church in my native place, then under the care of Rev. Vinson Gould, the first Sabbath in May, 1816.

My state of health became so impaired in the spring and summer of 1818 that I was unable to labor on the farm with profit; and with advice I went, in July, to spend some time with my brother, Rev. Sylvester Burt of New Marlborough, Mass., to qualify myself for the business of school-teaching, and meanwhile to raise, if possible, a better tone of health in my system. The result was my commencement and prosecution of a course of study with a view to the preaching of the Gospel. I pursued my preparatory studies with my brother, and entered Williams College at the Commencement in 1820, a freshman. About the middle of the next summer I left college and entered the Collegiate Institution in Amherst at its opening the following autumn. There I continued my course of study until I had completed the prescribed four years, and graduated at the commencement in 1824. In the autumn of that year I entered Auburn Theological Seminary in the State of New York, where I engaged in the course of theological study, and continued there till January, 1826.

From Auburn I returned to Great Barrington, Mass., and pursued my studies there till I was licensed to preach the Gospel by the North Association of Litchfield County, Conn., on the first day of June, 1826, at the house of Rev. Timothy Stone in South Cornwall. The licensure was in the following form:

“At a meeting of the North Association of Litchfield County, on the first day of June, at the house of Rev. Timothy Stone in South Cornwall, Mr. Jairus Burt of Sonthampton, Mass., was introduced to us to be recommended to the

churches as a candidate for the Gospel ministry. After a full examination as to his actual and experimental knowledge of the truths and duties of Christianity, his aptness to teach, his views of entering the ministry, and his general qualifications, we do hereby approve and recommend him to the churches for the term of four years, according to the rules of this body.

“Signed,

L. P. HICKOK, *Scribe*.

I returned to my brother's in Great Barrington, and preached for him the next Sabbath, the Sabbath following in South New Marlborough, and the second of July commenced preaching on engagement in Coleraine, Mass., where I supplied ten Sabbaths. During that time I received an invitation from the committee of the Congregational Society in Canton, Conn., to preach, with a view to settlement in the work of the ministry, should that appear to be the will of God. I accepted the invitation, and preached my first sermon in Canton, September 17, 1826. My texts on that Sabbath were, Gal. i, 9; Ps. cxxxvii, 1. Subjects, “The Curse of Preaching a False Gospel,” and “Weeping Over the Desolation of Zion.” The impression was apparently good, and at their request I consented to preach and visit, as I could, till their annual society's meeting, which would be held the last of October.

At the annual meeting, the last Monday in October, I received in form an invitation from the society, through their committee, to settle with them in the work of the ministry, stipulating to pay me an annual salary of \$500. A unanimous invitation from the church preceded this call from the society. The call of the society also purported to be unanimous, eighty-eight members being present. In due consideration of the proposal in the circumstances, I was constrained to listen to it as a call of God to this field of labor. I signified my acceptance of their invitation, accordingly, and was ordained to the work of the Gospel, by arrangement, the twentieth of December, 1826, by the North Consociation of Litchfield County, with which this church was then connected.

Rev. James Beach of Winsted, presided on the occasion. Rev. Frederick Marsh of Winchester offered the introductory prayer. My eldest brother, Rev. Sylvester Burt of Great Barrington, Mass., preached from II Cor. v, 20; the ordaining prayer was by Mr. Beach; charge to the pastor by Rev. Ralph Emerson of Norfolk; right hand of fellowship by Rev. Erastus Clapp of Burlington; the concluding prayer by Rev. Leonard E. Lathrop of Salisbury. My relations to the church and people as their pastor and minister being thus consummated according to Congregational usage, I preached the following Sabbath in the morning on the position and duties of a watchman, from Ezek. iii, 17, and in the afternoon from Romans xiv, 19, on following after the things that make for peace. January 24, 1827, I was married to Miss Betsey C. Ward of New Marlborough, Mass., and was thus again settled in family state. We commenced house-keeping immediately, my youngest sister, Persis, living with us for a time. I was now established in my parish and in my family, under the responsibility of the pastorate and the household. The people were kind, and liberal in their expressions of respect and regard, and everything seemed to promise a happy and useful ministry. But it was soon manifest that sin had its strongholds in Canton, as well as elsewhere; and that the ministry which would be faithful must not shun to grapple with evil habits and customs, however hoary or strongly entrenched.

On the fourth of February, 1827, I preached two sermons against intemperance from the text, "Strong drink is raging, and whosoever is deceived thereby is not wise." Prov. xx, 1. After an introduction showing the nature of intoxicating drinks as a raging element I went on to show —

- I. When men are deceived by them:
 1. When they think them necessary as drinks.
 2. When they think the stimulation of them will help them to accomplish more business.
 3. When they think there is no danger in their use.
 4. When they think them conducive to the prevention of evil effects from cold and heat.

5. When they are deemed necessary for the polite entertainment of company.

6. When they drink more than is for their health and usefulness.

II. That it is unwise to be thus deceived by them, because:

1. The use is a waste of property.

2. The use is a waste of health.

3. The use is a waste of reputation, and jeopardy of the soul.

4. The use is productive of great wretchedness in others.

The two sermons were then closed with an appeal on the question, "What can be done to check this spreading evil?" It was said, "Look at the savage monster lurking about from place to place, hunting for the body and the soul. I wish the attention of every man, woman, and child could be arrested that they could all have a full view of the tremendous evil." "Did you believe a beast of prey prowling about your folds, how you would fortify every point, that your flock might be safe."

"Were the Indian of the forest lurking about your dwelling in thirst for your blood and the blood of your children, would you feel secure? Would you open your doors and invite him in? Here is an enemy not less dangerous, one who has destroyed more lives than all the American Indians. Deal with him then, as with a savage foe; fortify every place exposed; keep out your gnard; let the alarm be given, and when given, taken." "This enemy is making families wretched; he is warring on the authority of God, and the peace and well-being of man. Nor does he spare the church, her sacred enclosures are entered. Can nothing be done? Place on your banners *entire abstinence*, and something will be done."

The following Sabbath I preached a sermon (February 11) on the text Hab. ii, 15. This was designed to hit the case of manufacturers and venders. The plan of this sermon was to —

I. Notice some prevalent practices in the community.

II. Show that these practices are needless.

III. Consider the evils resulting from them.

Thus my position was early and clearly defined on the nature and use of alcoholic liquors, particularly in their spirituous form as distilled. The waging to the evils of fermented liquors as equal to those of distilled, and as alike to be abandoned, was reserved to an after day in the progress of temperance knowledge.

1827. Just at this time were manifested in the congregation and community the tokens of God's presence in the person of the Holy Spirit. The assemblies for religious worship were filled, the attention to the truth increased till in the following spring and summer we were in the midst of a powerful work of grace. Believers were revived and quickened, and sinners in great numbers converted to God.

September 2, 1827, eighty-eight were received into the church on profession of their faith, and in October and November twenty others, making in all one hundred and eight, and in the following year eleven on profession, making one hundred and nineteen, which may be considered the fruit of that season of refreshing.

Among the early developments adverse to the success of the ministry was not only the use of intoxicating drinks; but also the institution of Freemasonry, which became more openly hostile to gospel truth in consequence of its exposure by William Morgan of Western New York, who published his book on Masonry in the latter part of 1826. Its extrajudicial and wicked oaths as exposed by Morgan and corroborated by other Masons, who renounced their connection with the order and took grounds in opposition to the system, aroused extensive opposition to an institution based on such obligations of secrecy. In this state of things the preaching of the Gospel in its principles and spirit was charged as anti-Masonic. So a disposition was manifested by those in sympathy with the order to make an impression by formally withdrawing from the Ecclesiastical Society by lodging their certificate with the clerk of the society. Two per week were thus to withdraw, it was said, till some fifteen or twenty or more had left. The certificating commenced and proceeded till four individuals had left on two succeeding weeks. Here

it stopped. But the excitement was high and protracted, seeming for a time to threaten ruin to everything valuable and sacred. But the Lord delivered us from the rage of the people, though not from the evil working of this secret association. Not having been initiated into the secrecies of the Order, I could only say what I did say and defend, "that if the Masonic oaths were as represented in Morgan's book, they were wrong, wicked in the extreme, and deserved the reprobation of every lover of God and man." This was my doctrine on the subject of Freemasonry, nor have I yet seen cause to renounce it as an error. I viewed it then as I now do that that, and the whole family of secret associations, was wrong, and a dangerous element in civil and Christian society.

On the fifteenth of June, 1829, we had a son born whom we dedicated to God in baptism, naming him Jairus Ward. A new relation to us clustering about itself untold interests and responsibilities. "The future all to us unknown."

In the autumn of 1831 were held in this as in many other places protracted religious exercises from day to day, which were attended and followed by the special influences of the Holy Spirit. In the following year, 1832, twenty-six were added to the church on profession of their faith in Christ.

The year 1834 was marked by special religious interest to a limited extent, adding to the church seven young persons.

In August, 1835, I was laid by with a slow bilious fever, in which my system was greatly damaged. Through the month of August I did not preach; but resumed my labors in September, and was enabled to preach on the Sabbath, though with great difficulty, till the latter part of December, when a violent cold brought on a severe attack of acute bronchitis, and laid me by from preaching for three months. My recovery from this attack was exceedingly gradual, so much so that at times I thought my work in the ministry was nearly closed.

In the years 1837 and 1841 there were some pleasant manifestations of the Holy Spirit, which added a few individuals to the church.

About the year 1833 dates the waking of new and deter-

mined interest in the country on the institution of American Slavery. The meeting of a convention in Philadelphia, in December, 1833, and the organization then of the American anti-slavery society, under God, set in motion a current of events the end of which is not yet. My own mind was turned to the subject, and my inquiries soon satisfied me that a great question was to be met and religiously answered. My convictions became deep that the watchmen on the walls of Zion had a duty to perform. Nov. 20, 1836, I preached two sermons on the subject. One from Isa. xxi, 12, "On the duty of investigating important subjects"; and one from Heb. xiii, 3, "On remembering those in bonds as bound with them." The following Sabbath I preached another sermon on "Scriptural servitude." In these sermons I fully committed myself as a Christian and a Christian minister to the cause of human freedom against the institution of slavery. I followed up this beginning as I was able, and felt it to be my duty, occasionally addressing assemblies in this and other places on the subject (with the favor of some and the frowns of others).

[Inserted by the Compilers.]

[At one period in this struggle there were more who frowned than favored. At the sale of the seats in church in 1844 over forty who had been accustomed to take seats refused to do so. Deacon W. C. Humphrey took most of these seats in his own name; but was relieved of them before the end of the year by those who ought to have taken them.

In November, 1844, three persons in Canton Center, Rev. Jairus Burt, Calvin Case, Sr., and Deacon W. C. Humphrey, voted for James G. Burney, the abolition candidate.

Many interesting anecdotes are related of Mr. Burt's firm stand for anti-slavery. One, which I recall, is often told by older people. When the discussion was hottest, meeting after meeting was held by the people to compel Mr. Burt to resign or modify his opinions in some slight degree; but he stood firm, though well nigh alone. After one of these meetings, a gentleman said: "Mr. Burt is like his own son Jairus; you can't make him pick up *the last chip*." When Jairus was a

very small boy he brought in a basket of chips and threw them on the floor. His father's command to pick them up was obeyed until he came to the last one, and alternate prayers and whippings, with difficulty, induced him to complete the task.

During the progress of a similar meeting some members of the society requested Mr. Burt to stop praying publicly for the slaves. Mr. Burt replied: "I cannot promise to do that, for the time may come when you will want me to pray for them."]

The struggle was hard and protracted. A new element was working in the public heart, and as always has been true since man's fall, the right and the wrong had respectively their advocates and opposers. The opposition affected to despise the anti-slavery movement at the first as a bubble that would break and pass away; then they undertook to stop discussion, and thus prevent agitation. Meanwhile the friends of freedom were everywhere spoken against. But the work of inquiry went on, and the true anti-slavery cause has advanced steadily from that day to this. Gag laws and rules have even seemed to awaken the people more and more, till it begins to be felt that the people are the masters and not the slaves of the unscrupulous politicians.

November, 1854, the discussion is everywhere, in Congress and without.

There was a season of precious religious interest, among the youth especially, in the spring of 1847, after a long winter of anxiety and labor, with little sympathy and aid from the members of the church. The harvest, if not large, was rich in its character. In 1850 there was special interest again, and a few were added to the church. Thus God has not left us to utter despair. On the contrary, He has shown His readiness to bless His church and people when they would seek Him, according to His word.

The year 1853 we were called to drink most deeply of the cup of affliction, in the death of our dearly-beloved son and only child. He died in Suffield, Conn., at the home of his

friends and ours, Rev. Daniel Hemenway, of typhoid fever, after a confinement to his bed of only about one week, October 8th. His remains were brought to Canton the Monday following, the 10th, where an appropriate sermon was preached by Rev. Cyrus Yale of New Hartford, and his body committed to the dust, the home appointed for all living. But for the sustaining grace of God in this bereavement we must have been crushed. [Mr. Burt was wont to say, "It comes over me like an avalanche."] O what debtors to that promise and its fulfillment, "My grace shall be sufficient for thee!" He died a quarter past ten Saturday morning, and we returned lonely and sad to our desolated home to await the arrival of the precious dust, and be ready for the funeral services on the following Monday. I was enabled to appear before the people in my usual place on the Sabbath, and to preach both morning and afternoon. I preached in the morning from Ps. xcix, 1, "On the reign of God"; and in the afternoon from Job ii, 10, "On adversity from the hand of God." Our people were exceedingly kind and sympathetic in the expression of their feelings and their sorrow with us. *Smitten*, may it be for our profit.

1854. The last of June, though feeble from the effects of a severe cold and consequent fever, I fulfilled an appointment of the general association of Connecticut to represent that body in the general conference of Maine, which met in Bangor, June 27th. Returning, spent the fourth of July in Boston, and the fifth reached home, decidedly improved in health and spirits.

The year 1854 was distinguished by a new political organization (secret), put forth to work in sustaining the slavery and rum interests, and which at the town elections in October had the control of this town completely. Another secret society.

1855. March 10. I am this day three score years old. *Onward*, ONWARD I go. May it be in the right way till death. All of mortal life before me is but a brief moment. May it be toward the land of the blessed.

1856. January 6. Sabbath. The ordinary worship in

the house of God was prevented by a drifting snow-storm the last evening and this morning. Expounded Matt. xiii, 3-9, and had a season of prayer. Communion deferred, and public services in the afternoon omitted.

January 13. Great storm last night, which continues this morning, snow and wind filling up the roads to impassableness. Prospect, we shall have no public meeting to-day. This Sabbath has been such a day as no other in the last twenty-nine years. The state of the roads and the continuous storm were such that the house of God was opened neither morning nor afternoon. The Communion service for January still postponed, of course. In my family, at half-past ten o'clock, we sang a hymn, prayed, and read an exercise in "Primitive Piety Revived, or Christian Self-Denial as a Present Want in the Churches."

February 2. N. P. Banks of Massachusetts, was chosen Speaker of the House of Representatives in the American Congress after a two-months' contest with the supporters of slavery in the embodiments of the Pierce Democracy and American Know-Nothingism. The vote stood :

Banks,	-	-	-	-	-	-	103.
Aiken, South Carolina,	-	-	-	-	-	-	100.
Scattering,	-	-	-	-	-	-	10 or 11

The election, by agreement, was under a plurality vote. May it be a true index of freedom's triumph, and a beginning of return to the early legislation in this country.

February 6. Just finished reading "Primitive Piety Revived." Truly a book for the times.

August. The session of Congress closing in August has been one of the most intensely exciting and important in our national history. The election of speaker, of a committee to investigate frauds in Kansas elections, disagreements of the two houses, violence of Brooks on Senator Sumner, and other things, are waymarks to the observer.

August 24. In the afternoon preached on public affairs, their signs and our duties, from Matt. xvi, 3. James Buchanan of Pennsylvania, being the candidate for slavery

extension, John C. Fremont the candidate for slavery restriction. The issue, slavery or freedom; the battle-ground, Kansas.

October 29. Met at Unionville in council called for the purpose, and dismissed from the pastoral charge Rev. G. M. Porter.

Nov. 4. Presidential election. The whole number of votes cast in Canton, 469.

Fremont, republican,	-	-	-	-	268
Buchanan, democrat,	-	-	-	-	196
Fillmore,	-	-	-	-	5

Fremont over Buchanan, 71; over all, 67. Thank God and take courage.

[On Mr. Burt's monument is carved a mantle in pursuance of the epitaph on Mr. Hallock's monument. His own epitaph is simply, "Faithful unto death."]

REV. WARREN C. FISKE.

Mr. Fiske was born in Wales, Mass., formerly a part of Brimfield, September 21, 1816. He was converted when a child of twelve years. He fitted for college at Monson Academy, Massachusetts, graduated from Amherst in 1840; taught school two years at Salem, N. J.; graduated from the Theological Institute of Connecticut, 1845; ordained at East Haddam, Conn., May 19, 1847; was a home missionary in Wisconsin three years, under the Connecticut Missionary Society. His wife's health failing, he returned to the East, and was installed pastor of the Congregational Church in Marlboro, Conn., where he remained seven years. Then followed his pastorate in Canton, at the close of which he removed to East Haddam to care for his wife's aged parents, and from thence to Colchester, Conn., to educate his children. He taught for a time in Bacon Academy. While there he had a fit of sickness, from which he has never fully recovered.

His health improving somewhat, he again preached, first at Barkhamsted, Conn., nine months; and afterwards at Wolcott, Conn., for three years. Finding parochial cares too

much for his strength, he retired to private life, and bought a small farm in Charlton, Mass., where he lived quietly and comfortably for twelve years. Being unable to superintend his farm any longer, or even to do anything, he sold and moved to Southington, Conn., in order to be near his oldest son, a practicing physician in that place. He still resides in Southington, a confirmed invalid, confined mostly to his house.

He married, May 19, 1847, Miss Harriett M. Parsons of East Haddam, Conn., a daughter of Rev. Isaac Parsons. They have three children—two sons and one daughter.

AUTOBIOGRAPHICAL SKETCH OF REV. CHARLES N. LYMAN.

I was born at Hartford, Conn., May 14, 1835. My parents' names were Diodate Brockway, and Eliza Tribert Lyman. When I was about three years old, my parents moved to the old homestead in Manchester, Conn., where the days of my childhood and youth, till I was about seventeen years of age, were spent. My experience was that of the ordinary farmer's boy of that time, accustomed to regular work in coöperation with other members of the family for the common good. The generally prevailing influences of the home were Christian. My grand parents, both of whom lived to a ripe old age, were in the line of descent from Plymouth Rock, and maintained family worship till my own parents were prepared to take up that duty.

During my seventeenth year, the Congregational church of Manchester Center, Conn., with which our family regularly worshipped, was blessed with a revival of religion, the influence of which was felt throughout the whole township, and which resulted in many conversions to Christ. Among those converts, both of my parents, a brother and sister, and myself were included. For several years before that time my thoughts had been directed frequently toward the Christian ministry as a most desirable work in which to engage. After my conversion, the conviction that it was my duty to prepare myself for that work was deeply impressed upon my mind,

and, having made known my feelings to my pastor, Rev. F. T. Perkins, I was encouraged to undertake the work of preparation. Under his direction, with the consent of my parents, I began the study of Latin, and, in the autumn of 1852, entered the academy at Monson, Mass., where I remained two years, entering Yale College in September, 1854. After remaining in college two years, chiefly for pecuniary reasons, I obtained leave of absence for one year, returning to college September, 1857, and graduating in 1859.

The close of my college course, in spite of aid furnished by kind friends, and such sums of money as I was able to earn, found a considerable indebtedness resting on me which prevented my entering upon theological studies at once. After graduating at college, for three months I taught the Classics and Mathematics in a boys' boarding school, at Ellington, Conn.

The winter of 1859 and 1860 was spent at home, in a systematic course of reading in Theology. In the spring of 1860, I entered Yale Theological Seminary, remaining there till February, 1862, at which time, having been, the summer previous, licensed to preach by the New Haven Central Association of Congregational Ministers, I went to supply the church at Canton Center, in place of a classmate by the name of Dutton, then somewhat ill, and since then gone to his reward.

It was a wintry evening when, a stranger in a strange place, I stepped upon the platform at the railroad depot at Collinsville. The first salutation I heard came from an elderly man, who wished to know if I were "New Haven Theology." Upon being assured that I was a small part of it, he replied that I was the "very man he wished to see." I was soon seated in a sleigh with "Uncle Simeon Mills," who, with his dun-colored horse, whose neck was adorned with a "string" of musical bells, gave me an interesting sleigh-ride, while he related to me many things concerning the History of Cherry Brook, Father Hallock, and the kind of Theology he used to hear preached in his youth, which he still believed, including "the lost condition of 'non-elect infants.' "

My first night in Canton was spent beneath the hospitable roof of Esquire Hallock, whose stately dignity greatly impressed me, and in whose devoted Christian wife I became deeply interested. I learned shortly to esteem highly her constant prayer for her pastor.

That first Sunday in that high mahogany pulpit was a trial indeed to the young preacher, if not to the assembled congregation.

Much to my surprise, on the evening of that day, a committee waited on me, and asked that I supply them for six weeks, with a possibility of a six-months' engagement if all should go well. Acting upon the advice of trusted friends, among whom was Professor, afterward President, Porter of Yale College, though my Theological studies were incomplete, I accepted the invitation, entered upon the work with much self-distrust, continued with the people six months, and was ordained and installed pastor, October, 1862, Prof. George P. Fisher of Yale Theological Seminary preaching the sermon.

The work thus begun was attended by peculiar difficulties owing to most unfortunate divisions among the members of the church and congregation. Also, the country was in the midst of the excitements attending the progress of the great Civil War. But by the good favor of God, divisions were healed, harmony promoted, and revival influences felt. The history of those first months can be, at least, partly learned from the church records.

In October, 1863, I was married to Miss Eveline Upson, daughter of Russell and Emeline Tuttle Upson of New Haven, Conn.

In September, 1864, in obedience to what seemed the call of duty, my pastorate was resigned that I might enlist into the Union army. The people refused to accept the resignation but voted a leave of absence for one year. Immediately I enlisted as private in the Thirteenth Regiment, Connecticut Volunteer Infantry, and was sent to the post at Fair Haven, Conn., where I was detailed to do chaplain duty, till a few weeks later, an unsolicited commission as chaplain of the Twentieth Connecticut Volunteer Infantry, was sent me,

with orders to report at once for duty at Atlanta, Ga., where the regiment was then to be found. Soon as needed arrangements could be made, I started for my destination, but was detained on duty for a while at Chattanooga, Tenn., and afterwards at Nashville, where I was a witness of the battle which resulted in the disastrous defeat of Gen. Hood. After doing duty for a short time longer in Northern Alabama, and again at Chattanooga, permission was given to join my regiment, then at Savannah, Ga., to which place I at once proceeded, marching with Gen. Sherman's army across the Carolinas, participating in the battles of Averysburg and Bentonville, N. C. Was at Raleigh, N. C., at the time of Mr. Lincoln's assassination and the surrender of Gen. Johnston's army; marched with the Union army to Washington, via Richmond and the historic battle-fields of Virginia; was present at the grand review at Washington; was mustered out of the military service in July, 1865, and soon took up the work anew at Canton Center. The history of my remaining pastorate can be learned from the church records, and from many persons who were then actively engaged in the work of Christ, and who still live to honor His cause.

October 1, 1868, with mutual regrets, the pastoral relation with the church was dissolved that I might engage in Home Missionary work in Western Iowa. Immediately after my dismissal I came to Dunlap, Iowa, where I remained till January 1, 1871, since which time I have been laboring at Onawa, Monona County, Iowa, and the country about. During six years of this time I was co-superintendent of public schools. I have been identified, to considerable extent, with the Home Missionary work of this part of Iowa, but of my work others may more properly write.

I prefer not to write of interesting incidents connected with my work at Canton Center, for it cannot be done without a seeming egotism. It was a pleasant pastorate. The friendships of those days were exceedingly precious and are still cherished fondly. The people were kind and considerate in their treatment of me, unusually patient under my imperfect ministrations and mistakes. While I write my heart

goes out in strong and warm affection for them. The people—all of them—we esteemed as personal friends, and as we were called to bury them—a long list—including such persons as Esquire Hallock and his wife, Henry Barber and wife, Deacon Hosford, and Deacon Foote, and Ephraim Mills, and Simeon Mills, and Selden White, and Orange Case, and Dr. Griswold, and many more, old and young, it seemed as though I was saying words over the graves of members of my own household.

C. N. LYMAN.

ONAWA, IOWA, September 14, 1886.

REV. DAVID B. HUBBARD.

He was born in Higganum, Conn., April 30, 1847. His parents were Christians, and dedicated him to God in infancy by baptism, giving him the name of David Brainerd. His mother was a Brainerd, daughter of Capt. Daniel Brainerd of Higganum, Conn., and most directly connected with the missionary, Rev. David Brainerd. Consequently, she named her only son after him. She died when her child was only two and one-half years old.

After attending a common school for a time, Mr. Hubbard went to Meriden Academy, and afterward to Wilbraham Academy, Mass. Subsequently he was under private instruction for a year in Middletown, and then studied one year in Wesleyan University. He then entered Hartford Theological Seminary, and graduated June, 1872.

He describes his religious experience as follows:—

“I know in whom I have believed since the Fall of 1866, when at school in Wilbraham. I do not remember the time when I did not have profound respect for the religion of Christ; but there was no fixed purpose on my part to lead a Christian life until the time I mention. Since then it has been religion from principle rather than feeling. I have not been one of those joyful creatures many seem to be; but I have always felt that it was the Lord's business to give the feeling, and mine to strive to know and do His will. I feel

like making the words of the Psalmist with regard to Israel personal in their application: 'Many a time have they afflicted me from my youth, may Israel now say; many a time have they afflicted me from my youth; yet they have not prevailed against me.' Also his words of hope in prayer. 'I wait for the Lord, my soul doth wait, and in His word do I hope.'"

During his senior year in the Seminary he supplied the Congregational pulpit in Staffordville, and remained with them after graduation till the Fall of 1873, when he received a call to become pastor of the church in Canton Center, having supplied the pulpit there two Sabbaths. This he declined because of insufficient acquaintance with the people. As their request was repeated, he finally consented to become acting pastor for one year, with a view to settlement. In January, 1874, he moved into the house now occupied by Mrs. Shepard, and began to supply the pulpit February 1st. When the repairs on the church edifice were finished, the church and society unanimously called him to settle as pastor, giving him a salary of \$1,300, and re-dedication and installation services were held respectively in the morning and afternoon of November 19, 1874.

A few days before these services he moved, with his family, into the house left to the society by Mrs. Linda Hosford. This had been the home of three preceding pastors, Mr. Hallock, Mr. Burt, and Mr. Fiske. Now for the first time it came into the hands of the society as a parsonage.

At the funeral of a young wife, in the summer of 1875. Mr. Hubbard addressed the husband: "For you, my dear brother, I have heartfelt sympathy as I see you thus sorely bereaved, yet I know *little* of your sorrow." Less than a year later God taught him much of that very sorrow. His family consisted, at this time, of a wife and three girls, one four years, another two years, and a third three days old. Scarlet fever, in its worst possible form, seized the mother and two older children. The eldest, Emma Brainerd, went into convulsions, from which she never recovered consciousness, and died March 6, 1876. She was buried in Higganum, Conn.

In two weeks more her mother, Hattie E., was laid beside her. Once more the grief-stricken father hurried home to await, as he expected, the death of another child. But God was kind, and after weeks of anxiety and care she crept back to health, and still lives.

Mr. Hubbard's family was now broken up. He boarded with Deacon W. C. Humphrey, and his two children were cared for in other places.

When the new parsonage was completed, Mr. Hubbard moved into it, having married Alice R. Burr, a younger sister of his first wife. Their first child, Joseph B., died of cerebro-spinal meningitis, June 26, 1879, aged twenty months. Many other times have sickness and suffering visited them. "Through all these seasons," Mr. Hubbard says, "the people of Canton Center afforded us sympathy and help which can never be forgotten."

In November, 1884, Mr. Hubbard resigned his pastorate. The church refused to accept his resignation by a large majority; but he insisted, and the matter was referred to a council, which dismissed him February 1, 1885. After some months he became acting pastor for the third church in Middletown, Conn., where he is now laboring.

During his eleven years' stay in Canton Center, seven of his discourses were published by request in pamphlet form. These are, dedicatory discourse, sermon after installation, four funeral discourses, and farewell discourse.

While Mr. Hubbard was here he won the esteem of his parishioners, especially of the young, for whom he labored zealously. They did not fail, on their part, to show their appreciation of his interest. Mr. Hubbard's appropriate words of consolation when we laid in the grave our loved ones, will long be remembered by those of us who were bereaved during his pastorate.

A goodly number of additions were made to the church under his care; and there were more members on record when he left than when he came, although death and removal had made sad havoc in the ranks of the church.

THE SABBATH SCHOOL.

The Sabbath-school was organized in 1819, under the name of "A Sabbath-school Society." The Ecclesiastical Society was invited to co-operate.

For the first twenty-one years no records were kept. In 1840, when the records begin, the School was reorganized, and Lancel Foote chosen superintendent. He was also the first superintendent in 1819, but how long he held the office is not known. The other superintendents, in the order of their election and the length of time they served, are as follows:

1841, Alanson Andrus; 1842, Deacon Laneel Foote; 1843, Warren C. Humphrey; 1844, Deacon Uriah Hosford; 1845, Averitt Wilcox; 1846 and '47, Elijah Whiting; 1848, Alanson Andrus; 1849 and '50, Ezekiel Hosford; 1851 and '52, Franklin R. Perry; 1853, William E. Brown; 1854-'55-'56-'57-'58, Seymour D. Moses; 1859-'60-'61, John Brown; 1862-'63-'64, Edward P. Barbour; 1865-'66-'67, Oliver H. Bidwell; 1868-'69-'70, Gaylord Barbour; 1871-'72-'73-'74-'75-'76-'77, Oliver H. Bidwell; 1878, Anson M. Case; 1879-'80-'81-'82, Rev. D. B. Hubbard; 1883-'84-'85-'86, Oliver H. Bidwell.

Thus it appears that for sixty-seven years the Sabbath-school has been in operation, quietly yet effectively doing its work, an invaluable helper of the family and the church in the religious training of the young. How much this school has done, through the fidelity of its officers and teachers, to lay the foundations of Christian character and useful lives will never be fully known in this world. It is coming more and more to be looked upon as one of the strong arms of the Church for the salvation of the young among us and everywhere. The numbers in attendance have fluctuated with the tides of religious feeling in the community, sometimes rising above three hundred, and sometimes falling below two hundred. At the present time the School is vigorous and energetic in its work, and in connection with the recently formed Society of Christian Endeavor is doing much for the moral and religious training of our young people.

SKETCHES OF THE DEACONS.

Deacon Joseph Mills.—The first deacon of this church. Says the Rev. Mr. Hallock: "Deacon Mills was a principal pillar in this church and society for many years. He was sound in the doctrine of Christ and a bright example of Gospel practice. His fourteen children, ten sons and four daughters, all lived to grow up and to settle in the family State. Twelve became professors of religion, and five of the sons sustained the office of deacon." Other deacons up to 1815, in the order of their election, were: Ephraim Wilcox, Oliver Humphrey, who served about twenty years, Abraham Case, Moses Case, Thomas Bidwell.

Of them Mr. Hallock says: "All these men were worthy officers in the church, sound in the faith, and of good report; and we have no reason to doubt but that they are now resting from their labors with Jesus in glory."

Deacon Benjamin Mills.—The son of Deacon Joseph Mills. He was poor in this world's goods, and a good example of the words of the Psalmist: "Mark the perfect man, and behold the upright, for the end of that man is peace." "He was captain during most of the Revolutionary war, but never received anything for his time and suffering in the American cause. The last years of his life he became quite deaf, and his tottering form was permitted to ascend the pulpit, always standing in prayer by the side of the venerable Hallock."

Deacon Theophilus Humphrey.—An influential citizen, a man of great energy and activity, and of small stature. At the age of seventy-five years he could climb the hills and mountains of his neighborhood as actively as most young men.

The oldest son of Deacon Theophilus was James, who was town clerk and justice of the peace for twenty-four years. He represented the town of Simsbury in the Legislature once and the town of Canton eight times.

He was a fine singer, and devoted much of his time in the winter to the giving of instruction in vocal music.

Deacon Solomon Everest.—He served the church as a deacon for twenty years. He was well read in theology, and adhered

firmly to the doctrines of the Bible as commonly held by Protestant churches. He was greatly esteemed as a man and as a Christian.

Deacon Alvin Humphrey.—Son of Deacon Theophilus Humphrey. A man of eminent piety, and exerted a great influence in the town and church. He filled many places of trust and honor, Representative from Canton to the General Assembly, justice of the peace, and captain of the militia. Died February 26, 1847, aged 77. He lived a long distance from the church. The road was hilly and hard; but his place in church and prayer-meeting was seldom vacant.

Deacon Jesse Case.—Father of Newton Case, Esq., of Hartford. He, too, lived a long distance from the church, in the northeast part of the town; but was constant in his attendance upon public worship and social meetings.

Deacon Uriah Hosford.—A man of devoted piety, and a great lover of the church of Christ. "He being dead yet speaketh."

Deacon Elisha Sugden.—Served only a short time, removed to Hartford, and died there in 1843.

Deacon Lancel Foote.—Filled the office of deacon for more than twenty-five years. He held many town offices, judge of probate, assessor, selectman, town treasurer, town clerk, justice of the peace. He represented the town in the State Legislature in 1833-4; was school visitor and examiner, and county surveyor, treasurer of the Everest Fund. He had the confidence of the public, and labored for the good of the community.

Deacon Warren C. Humphrey.—Not at present in active service. The following is taken from the Humphrey Genealogy. "Mr. Humphrey was one of the pioneers in the Anti-slavery movement, and was a member of the first Anti-slavery Convention held in Hartford in the winter of 1835 and '36, when the members were driven from the city hall and compelled to take private quarters. This was soon after the murder of Mr. E. P. Lovejoy in Alton, Ill., whose brother addressed the convention. For several years Mr. Humphrey was the youngest man in Hartford County who was identified with

this cause, and was one of three who first voted the Anti-slavery ticket in Canton. He was the last candidate of the Free-soil party for senator of the third district in Connecticut, before the organization of the Republican party. He has twice represented his town in the State Legislature, in 1859 and 1872, and has held minor offices continuously; was several years justice of the peace, until he declined the appointment. Mr. Humphrey has been for many years a well-known vocalist and music teacher; has been a member of the Congregational Church in Canton Centre for forty-nine years; a deacon in the church for twenty-five years; a member of the choir for sixty-two years, serving as chorister forty years, having been chosen to that position at the age of eighteen. Though now advanced in life, he is a regular attendant upon church services, and deeply interested in all matters pertaining to the welfare of man and the interests of Christ's kingdom."

Deacon Gideon Milo Case.—Grandson of Deacon Jesse Case. A man whose quiet, Christian character adorned his office. He went to California for his health, and died there February 10, 1875.

Deacon William G. Hallock.—In April, 1871, Mr. Hallock was elected deacon in place of Deacon Gideon M. Case, who had removed from town. He accepted the office, but soon after resigned.

Deacon Archibald L. Mills.—Served acceptably and faithfully until his term of office expired.

Deacon Oliver H. Bidwell.—Has always been a liberal supporter of the church. For many years superintendent of the Sabbath-school, and still holds that position. Has done much to aid singing, both in the choir and among the children and youth.

Deacon George W. Lamphier.—Moved from Goshen, Conn., to Canton about twenty years ago. Although a Baptist by education and preference, he at once identified himself with the interests of the church, and in 1881 he, together with his wife, united with the church, and was soon after elected deacon.

Deacons Bidwell and Lamphier are the present acting deacons of the church.

In 1857 Deacon Lancel Foote was chosen clerk of the church, and continued in that office until 1860, when William E. Brown was appointed in his place, and still (1886) holds the position.

SKETCHES OF MINISTERS BORN IN CANTON.

Rev. Heman Humphrey, D.D. — The son of Solomon Humphrey, was born in 1779. His parents were of Puritan stock. His home was Christian. His mother was the daughter of Capt. John Brown, the grandfather of John Brown, the martyr. While he was in prison, awaiting his execution, Dr. Heman Humphrey and his brother Luther addressed him letters of sympathy, to which he gave characteristic replies, which were lately published in the Humphrey genealogy.

The boyhood of Heman was spent alternately on the farm and in the district school-house. During one summer he lived in the family of Gov. Treadwell of Farmington, Conn. At the age of sixteen he began to teach school.

When he was twenty years old he frequently listened to the preaching of Dr. Griffin, then settled at New Hartford, which so deeply impressed him as to mark what he believed to be the beginning of his Christian life. He soon felt an earnest desire to become a minister of the Gospel. He was encouraged by his pastor, and in 1803 entered the Junior class of Yale College, and was graduated 1805. He immediately began the study of Theology with Rev. Asahel Hooker of Goshen, Conn. In 1806, he was licensed to preach by the Litchfield North Association. He preached his first sermon in Cornwall, Conn., and a few weeks after was invited to preach as a candidate in Fairfield, Conn., which resulted in his settlement as pastor of that church in 1807. During the ten years of his pastorate in Fairfield, his labors were incessant and successful. In 1808, he married Sophia, daughter of Deacon Noah Porter of Farmington, sister of Dr. Noah Porter, pastor of the church in that place.

While in Fairfield the temperance movement began, and he assisted to organize what was called the "Connecticut Moral Society," the object of which was to promote good morals, the better observance of the Sabbath, and to check the evils of intemperance. He was one of the pioneers in the great movement. In 1811-12, he preached several sermons on the subject, characterized by strong arguments, glowing appeals, and fervid eloquence. He was instrumental in the passage of a resolution by the Fairfield West Association, prohibiting the use of spirituous liquors by that body, and in securing the pledge of its members to discourage their use and sale.

In 1817, he was settled in Pittsfield, Mass. His labors here were attended with powerful revivals. He remained till 1823, when he became President of Amherst College. After filling this office with signal success for twenty-two years, he retired and removed to Pittsfield, where he spent the remainder of his life. He died April 3, 1861.

His publications were many and varied; his work strong and abiding. Well may the town that gave birth to such a man cherish his memory with honest pride.

Rev. Luther Humphrey. — Brother of Heman Humphrey, was born in 1783, died May, 1871.

He was graduated at Middlebury College, Vt., in 1813, and ordained the following year as a missionary to Western Reserve, Ohio. He was installed in Burton, Ohio, and soon began housekeeping with his wife and younger sister. "They settled in a 'hired log-house; borrowed two chairs, made three stools, ate upon a chest, slept on the floor, and were truly happy.' "

After laboring here thirteen years, he was called to a pastorate in Connecticut, where he remained two years. Later he removed to Michigan, and resumed missionary work. He resided in Windham, Ohio, at the time of his death. "He was a glorious type of the American pioneer clergyman, and a noble example of Christian zeal, benevolence, and faith."

Rev. Hector Humphreys, D.D. — Was born June 8, 1797. He pursued the study of Latin in his native village, and com-

pleted his preparatory course in Winsted and Westfield. He was graduated from Yale in 1818 with the highest honors. While in college he united with the Congregational Church under the charge of Dr. and President Timothy Dwight. After graduation he decided to become a lawyer. He studied for two years, and entered upon a promising practice. At this time his attention was turned to theological studies in connection with the Episcopacy. In 1824, he was confirmed in Trinity Church, New York, and admitted to the order of deacon.

From 1825-31, he was a member of the Faculty of Trinity College, at Hartford, and also rector of a church in Glastonbury. When scarcely thirty-four, he was chosen President of St. John's College, Annapolis, Md. "From that time until his death, January 25, 1857, in St. John's College, a period of twenty-six years,—his name and fame, his talents and energies, are identified with the history and progress of St. John's, and have worked out for him a monument more enduring than marble, more noble than 'sculptured urn, or animated bust.'"

Through his influence and efforts he built up the library, collected physical apparatus and a valuable cabinet, and created the laboratory.

To his chair belonged Moral Science; but he taught many other studies, including some very remote, as animal and vegetable physiology. He gave instruction, also, at different times in nearly all the other branches taught in the college. In addition to this work he carefully prepared lectures in the studies belonging to him, and frequently preached in the neighboring Episcopal churches.

Owing to his extreme self-renunciation, very few of his writings have appeared in print. On this account most of his best work lies buried from the world. "Disdaining all mere sham, he aimed only at the real and the true. Imitating the processes of nature, that seeks by gradual accretion to build up her most enduring monuments, he was content with the patient, faithful discharge of every-day duty, adding line to line and precept to precept, trusting to time and to

results to prove the excellence of his work." Judged by his picture alone, one would say he was a man of solid rather than showy intellectual attainments. He was a genial friend, a frank and sincere man, and a patriotic citizen.

Rev. Francis Hiram Case.—He was born in October, 1797, and was graduated from Yale College in 1822, and studied Theology at the Yale Divinity School. He was settled as pastor of the Congregational Church in Goshen, Conn., February 1, 1826, and dismissed September 30, 1828. In 1830, December 22d, he was installed over the church in Avon, Conn., and was dismissed April 28, 1840. In 1842, he went to Whitewater, Wis., and for two years was pastor of the Congregational Church of that place. Soon after he returned to his native town, where he resided several years without charge, and finally returned to the West, and died at Cold Spring, Wis., December 20, 1872.

Rev. Sidney Mills.—Born March, 1799. He was educated at Phillips Academy and Theological Seminary, Andover, Mass. He first kept a boarding-school in Goshen, Conn., and afterwards was ordained as a missionary to New York. He settled in Smyrna, and from there went to Otisco, and thence to Lawrenceville, Penn., where he kept a boarding-school until his health failed. Then he removed to Clifton, Va., and lived with a married daughter till his death, March, 1874.

Rev. Chester Humphrey.—Born October, 1802. Was graduated at Amherst College, 1828. He was settled over the Congregational Church in Vernon, Conn., and died in his pastorate, 1843.

He was a man of devoted piety. The following incident is related of him while residing in Canton. One day he visited a poor woman for whose salvation he had been deeply interested, and told her how he felt. She was so impressed by the fact that Mr. Humphrey was interested in her salvation that she could not get rid of the feeling that she ought herself to be interested, and was soon converted.

Rev. Luther H. Barbour.—Born 1815. Was graduated at Amherst College, 1839, and at Hartford Theological Semi-

nary, 1842. He was ordained at Riverton, Conn., 1842, and remained there till 1861. Was pastor at Scotland, Conn., 1862-1869. Was acting pastor at Hanover, Conn., from 1869-1878. He became acting pastor at Bolton, Conn., 1878, where he still remains in active service. He married Miss Lucinda Taylor of Canton, August 28, 1842.

Rev. Edmund Y. Garrette.—Born in New Hartford, 1823; but a member of the church in Canton Center. He was graduated at Amherst College in 1850, and he took a partial course at the Theological Seminary of Connecticut, and graduated at Andover in 1853. He was ordained pastor at Foxboro, Mass., April 1854-1867. Was installed at Middlebury, Mass., 1867-1869; at Pittsburg, Penn., in 1869. Was acting pastor at La Crosse, Wis., in 1872; and in 1881 was at Atlanta, Ga. In 1883 he became acting pastor of the Congregational Church at Paxton, Ill., where he still remains. He married Miss Frances W. Parkhurst of Milford, Mass.

Rev. Augustus Hart Carrier, D.D.—Born March, 1832. He was graduated at Yale College, 1851. Taught in Monson Academy, Mass., one year. Graduated at the Andover Theological Seminary in 1855. He was settled successively at North East, Pa., Auburndale, Mass., Erie, Pa., Minneapolis, Minn., and Indianapolis, Ind. He spent part of 1885-6 in Germany.

The family name was Bandell. At the age of four years he was adopted by his uncle, Mr. Carrier of Bridgeport, Conn., whose name he took. He married Miss Susan Bandall of Norfolk, Conn. He has two sons, the elder a graduate of Yale College and Hartford Theological Seminary. He has preached for a time at Bloomfield, Ind., and studied one year in Germany. The younger son is a graduate of Harvard University, and also spent one year in Germany.

Rev. Roger Adams.—Born 1770, died 1838. "Was a man of more than common ability. He had two sons, twin brothers, who entered the ministry. Their names were Erastus Homer, minister of ———, and James Watson, D.D., minister of Syracuse."

Rev. Abel Lester Barber.—He was graduated from Amherst College in 1831. He studied Theology with Rev. Allen McLean of Simsbury, and was licensed to preach by the Hartford North Association, June 4, 1833. He married a daughter of Amasa Woodford of Avon, Conn. He went West, and soon after became a Baptist minister. Returned East, and probably preached for a time for a Baptist Church in Avon, and in Wallingford, Conn., and at the latter place died.

Rev. Rollin S. Stone.—He was the son of William Stone, a merchant in Canton Street. He studied in the schools of Canton. Became a Congregational minister. Was settled for a time in Brooklyn, N. Y., and is now pastor of a Congregational Church in Chatham, N. J.

Rev. Amos Leverett Spencer.—He was born October 14, 1799. He studied theology for a time with Rev. Allen McLean of Simsbury. He became a local Methodist preacher in Ohio, and died at Bootstown, Ohio, September 19, 1845.

Rev. Roma Barnes.—He was not born in Canton, but while living here as a youth was converted in the revival of 1821, under Rev. Mr. Hallock. He preached for a time in Ohio, and died young. He is described as a man of good ability, and an earnest and convincing preacher.

Rev. Selah Merrill, D.D., LL.D.—Was born in Canton, Conn., May 2d, 1837. His father died before Selah was fifteen years of age, and for two years he labored on the farm, endeavoring as far as possible to fill his father's place, but his natural taste was for study, and in 1854 his mother sold the farm (which had never been out of the name of Merrill since it was bought of the Indians) and moved to Westfield, Mass., that she might give her children better advantages for education. Here Selah attended the academy, working part of the time in a grocery store. He finished his preparation for college at Easthampton, and entered Yale in the autumn of 1858. After one year of study, during which time he took the first prize for original declamation, he became impatient

at the length of time devoted to the classics, and leaving the college course, entered the Theological Seminary in New Haven, where he remained three years. Soon after leaving the Theological Seminary, he was appointed chaplain of a Massachusetts regiment stationed near Vicksburg, Miss. He was ordained by the Hampden Association at Feeding Hills, Mass. He preached one year at Chester, Mass., two years at Le Roy, N. Y., from whence he was called to take charge of the Third Congregational Church of San Francisco. He went thither in the fall of '67, intending to make that his future home, but the winter of '67-'68, was an unusually wet one, and Mr. Merrill suffered from a succession of attacks of pneumonia so that he was obliged to return East in 1868. In the fall of the same year, he went to Berlin, Germany, for the study of Hebrew and German. The following year he spent some time traveling in Palestine. On his return to America he supplied for some time the pulpit at Salmon Falls, N. H. During the absence of Prof. Mead in Europe, Mr. Merrill supplied his place in the department of Hebrew instruction in Andover Theological Seminary. About this time he also made a clear, complete, and careful account of the Assyrian treasures in America—the slabs and bricks and figures large and small, plain and inscribed, whole and broken, in the different college museums and libraries. He deciphered and translated the inscriptions upon them, and the result of these labors was published in the *Bibliotheca Sacra* for April, 1875, and attracted considerable attention. In 1874 he was appointed Archaeologist of the American Palestine Exploration Society, and sailed from America June 19, 1875, arriving at Beirut, the headquarters of the expedition, Aug. 9th. Speaking of this appointment, Rev. Joseph Cook exclaimed, "Thank God, that for once in a life-time the right man has got into the right place."

During the years 1875-'77, he made four different expeditions. The journal of two of these is given in a book entitled "East of the Jordan," published by Scribner, in 1881. On Thursday, Dec. 23, 1875, Mr. Merrill was placed in charge of the exploration work, which he carried on until the sum-

mer of '77, when he returned to America, but was retained by the society for some time to write reports and assist Mr. Meyer in the preparation of maps. In the introduction to "East of the Jordan," Rev. Roswell D. Hitchcock says: "The author of this book has done conspicuous and excellent service in the field. He was no ordinary traveler. As an Archaeologist of the 'Palestine Exploration Society,' his opportunities were exceptionally good, and these opportunities were well improved. He showed admirable tact, and had rare good luck in dealing with the Bedonins, whose habits he studied carefully, and among whom he dwelt as securely as at Andover. He has the credit of several important identifications. Another volume written by Mr. Merrill was published in 1881, by the Congregational Publishing Society of Boston, entitled, "Galilee, in the time of Christ." Besides various contributions to the *Bibliotheca Sacra*, Dr. Merrill has written largely for the *London Athenaeum*, the *Boston Advertiser*, *Congregationalist*, and *Watchman*; the *New York Independent*, and *Semi-Weekly Tribune*, the *New Englander*, and the *International Review*, and has recently published a pamphlet on the "Probable Site of Calvary." In 1881, Dr. Merrill was appointed U. S. Consul to Jerusalem, and the papers were awaiting the President's signature, when the assassin's bullet put an end to president Garfield's valuable labors, and eventually to his life. Thus matters were delayed until the following spring, when Dr. Merrill again sailed for Palestine. His term of office there has been one of general satisfaction to the government at home, to the traveling public, and to the authorities at Jerusalem. Since the Democratic administration has come into power at Washington, a successor has been appointed, but he has not yet reached his post, so that Dr. Merrill is at the present writing still in Jerusalem. In the autumn of 1878, Dr. Merrill delivered a course of twelve lectures before the Lowell Institute, Boston. He also lectured frequently in other towns and cities during 1878-80. Dr. Merrill has been three times married. His first wife was Miss Frances L. Cooke of Chester, Mass., to whom he was married, March 15, 1866. She lived but little more than one year, and died

in child-birth. September 16, 1868, he married Mrs. Phila Wilkins Fargo of Warsaw, N. Y., who accompanied him to Berlin to perfect herself in vocal music. While there, she took cold at an evening entertainment given by Minister Bancroft, at which Bismarck was present. This cold settled into consumption, and she came home and died at Warsaw in November, 1870. April 27, 1875, he was married to Miss Adelaide Brewster Taylor of Andover, Mass., the seventh generation in direct descent from Elder Brewster. Mrs. Merrill is now with her husband in Palestine. He has no children living.

Rev. Clarence H. Barbour. — He was born February, 1853. He was graduated at Amherst College in 1877, and at the Hartford Theological Seminary in 1880. He was ordained pastor of the Congregational Church in Torrington, Conn., June 17, 1880, where he is still doing successful work. He was married Sept. 29, 1880, to Miss Minnie Johnson of Morris, Conn.

SKETCHES OF LAWYERS BORN IN CANTON.

Frederick Brown. — Born 1769. He removed to Ohio, and though not educated as a lawyer, he became judge of the circuit court there. He died in 1848.

Jeremiah H. Hallock. — Son of Rev. Jeremiah Hallock, born 1790; was graduated from Williams College 1809. For some time he was judge of the circuit court in Ohio. Other facts of his life are referred to in the sketch of his father. He died at Steubenville, Ohio, 1848.

Jeremiah Humphreys. — Son of Deacon Alvin Humphreys, was born February, 1806. Was a member of Yale College. Entered upon the profession of law 1831 at Nassau, N. Y. Married at Albany, N. Y., August 31, 1829, Hannah Swart of Poughkeepsie. Went to Michigan and probably resided in Schoolcraft in that State. He afterward removed with his family to Fulton, Ill., where he died in June, 1845.

Randolph Cuse. — He was born August 21, 1809. He spent

one year at Amherst College, but was graduated from Trinity College, Hartford, Conn. He studied law, but did not pursue it as a profession. He was for some years principal of an academy at St. Leonard, Calvert County, Maryland. He died April 21, 1859.

Hosea Dayton Humphrey.—Born 1809. He was graduated at Amherst College, 1833. Studied law for two years with Henry Starr of Cincinnati, Ohio; settled in the practice of his profession at Crawfordsville, Ind. Two years later he was elected professor of mathematics in Wabash College, Crawfordsville. He continued in the duties of his chair and in legal practice until his death, September 18, 1845. He married Caroline Starr of Warren, Conn., September 23, 1835.

Lucian Barber.—Was graduated at Amherst College, 1837. Settled in Indianapolis, Ind., in the practice of law. He represented his district one term in Congress. Died 1880.

Heman Humphrey Barbour.—Was born in 1820. He married (1) Miss Frances E. Merrill of Barkhamsted, Conn. He practiced law in Columbus, Ind. He was elected State senator for three years. In 1846 he enlisted for service in the Mexican war, but his regiment never went into active service. He held a commission as lieutenant. In 1847 he resumed the practice of law in Columbus, and became elder of the Presbyterian Church, teacher of a Bible class, and chorister. In 1850 he removed to Hartford, Conn., where he continued to live until his death in 1880. He wrote a book entitled "My Wife and My Mother." He married (2) Almira Barker in 1865.

Elizur Lancel Foote.—He was the fifth son of Deacon Lancel—was born in 1822, and died at Chicago in 1868. He fitted for College at Williston Seminary, Easthampton, Mass., and graduated at St. John's College, Annapolis, Md.—of which his uncle, Dr. Hector Humphreys, was then President—with the highest honors of his class. He was eminent as a scholar, and successful as a teacher. He commenced the study of law, which on account of ill-health was discontinued, and his attention was turned to active business for a time.

He established a classical school for fitting young men for College, at Orange, N. J., which flourished for several years. At the time of his death, he was associated with his brother J. Howard Foote as manager of his Chicago Branch House.

Henry Stiles Barbour.—Born in 1822. Married Pamela J. Bartholomew. Studied at the academies in Amherst and Easthampton, Mass. He read law with Roger H. Mills, Esq., of New Hartford, Conn., and in the Yale Law School. He practiced law in Wolcottville, Conn., was judge of probate, town clerk and treasurer, and represented the town two terms in the Legislature, 1850 and 1865; was State senator in 1870. He was deacon of the Congregational Church and Sabbath-school teacher. In 1870 he removed to Hartford, Conn., and practiced law with his brother Heman, where he still resides.

Sylvester Barbour.—Born in 1831. Attended school at Suffield, Conn., and at Williston Seminary, Easthampton, Mass. He taught school in Torrington and Goshen, Conn. Studied law with his brother Heman in Hartford and at the Poughkeepsie Law School. Practiced law at New Hartford and at Ansonia, Conn., and finally removed to Hartford, Conn., where he still resides. He married, November, 1860, Amelia F. Collin.

Seymour N. Case.—Born in North Canton, October 10, 1816. Studied law with Hon. Elisha Phelps of Simsbury and Hon. Isaac Tincey of Hartford. Died November 26, 1872. He was a bachelor and a man of wealth.

Orrin S. Case.—Practiced law at Collinsville, Conn., went into the Union army during the Civil War, and was killed while on picket duty.

Uriah Case.—He was born March 17, 1828. He married Adeline M. Johnson, January 1, 1852. He studied at the Literary Institution at Suffield, Conn. Read law at Plymouth, Conn., with Heman H. Barbour of Madison, Ind., and began practice at Plainville, Conn., and afterwards located in Hartford, where he still resides in the practice of his profession.

Willard White.—He was born May 30, 1843. He fitted for college at Easthampton, Mass., and was graduated at Amherst College in 1872. He studied law in Boston and began practice there in 1875, at which time also he received the degree of LL.B. from Boston University. He has, however, devoted himself mostly to business of various kinds, in which he has been successful. He is largely interested in the oil business in Pennsylvania. He resides in Boston, Mass.

Wilbert Warren Perry.—He was born December 20, 1851. He was fitted for college at the Collinsville and Hartford High Schools. He entered Yale College in 1867, and was graduated in 1871, the valedictorian of his class. During his college course he won the Woolsey scholarship, the Bristed scholarship, and one of the Townsend prizes for English composition. For four years after his graduation he taught as assistant and principal in a classical school in Morristown, New Jersey. He was offered a tutorship in Yale, but declined, and in 1875 he entered the Columbia Law School in New York and graduated in 1877. He was soon after admitted to the bar, and began practice in Hartford, Conn., where he still resides. He has been assistant States Attorney, was a member of the commission for revising the judicial system and criminal code of the State, and has held several responsible positions.

William Edgar Simonds.—He was born in Collinsville November 24, 1842. Graduated from Collinsville High School, from the State Normal School in 1860, and from the Yale Law School in 1865, and is at the present time a lecturer in the latter on Patent Law. He enlisted as a private in the Union army; became sergeant-major, and was promoted to lieutenant for bravery at the battle of Irish Bend, La., April 24, 1863. He has twice represented the town of Canton in the Legislature, and once been speaker of the House. He is the author of three works on patent law, and is now engaged in the practice of patent law in Hartford, but his residence is in Canton.

Clifford Atwater.—He was born November, 1858, graduated from the Collinsville High School in 1879, and from Bates College, Lewiston, Maine, 1883. He was principal of the high school in Tariffville, Conn., and afterwards studied law and was admitted to the bar in 1885.

Albert Tiffany.—Son of Dr. Tiffany. He took his preparatory course in the Collinsville High School, and studied law in Hartford, where at last accounts he was practicing.

Charles N. Coddington.—He is the son of Samuel N., and was graduated at Yale College in 1886, and is now studying law at the Columbia Law School in New York.

Frederick M. Mills.—He was educated at the Collinsville High School and entered college, but did not graduate. He studied law at Hartford and New York. He began the practice of law in Collinsville. He died October 23, 1886, aged twenty-seven years.

SKETCHES OF PHYSICIANS BORN IN CANTON.

Dudley Humphrey.—He was the son of Deacon Theophilus, born Dec. 26, 1784. He married Elizabeth Humphreys, daughter of Col. George. He studied medicine with Dr. Philander Humphrey of Hartland, Conn., and practiced a few years in that town, and also for a time in Granville, Mass. He afterwards removed to Orwell, Penn., where he resided until his death, April 26, 1826. He was a deacon and ruling elder in the church, and highly esteemed as a man and as a Christian.

Erastus Humphreys.—He was born May 17, 1785; was the son of Capt. Asher. He married Anna Landon of Canton. He was a nephew of Rev. Jeremiah Hallock. He studied medicine with Dr. Solomon Everest and at the Medical School in Hartford, where he graduated in 1808.

For two years he was associated with Dr. Everest in practice, and afterward removed to Marcellus, New York, where he at once took a prominent position in his profession. He was also engaged in business, became clerk of the board of trustees of the Presbyterian society, and leader of the choir.

In 1823 he removed to Auburn, N. Y., became President of the Cayuga County Medical Society, and surgeon of the Auburn State prison. In 1840 he was converted to the Homeopathic system of medicine, to which he strongly held for the remainder of his life. He afterwards resided at Syracuse, at Utica, and New York city, and finally returned to Utica, where he died, March 9, 1848. He was largely instrumental in building up Homeopathy in Central and Western New York. He left a brilliant professional record.

Dr. Solomon Everest.—Was a native of Salisbury, Conn. He began the practice of medicine in Avon, Conn., formerly a part of Farmington, and removed to Canton in 1796. Here he resided till his death in 1822. He married Amelia Everitt, of Winchester, Conn., May 15, 1782. He was a conscientious and skillful physician, an honored citizen, and a practical and benevolent Christian.

The following incident occurred in his medical practice: "He was called to see a young girl supposed to be under the influence of witchcraft. When he reached the house he found her lying on a bed in great consternation, suffering intensely. She implored the doctor for help. She imagined that witches were pinching her arms and limbs, which caused her to cry out in agony, and visible marks of pinches appeared on her flesh. The doctor told her that witchcraft was a common complaint, and he could cure it. There were two ways, either burning or drowning the witches. He ordered a cistern filled with water, and the patient immersed in it when the witches should begin their attack. This was done, and at the repetition of it the witches began to withdraw. When the doctor left he told the patient that if the water did not cure her, he had a large witch iron, which, when heated red-hot, would surely effect a cure. She listened, and concluded that the remedy was worse than the disease. Two days after he ordered two of his students to call and report progress. They returned, saying that the patient was well and peace restored to the family."

Dr. Everest left by will about \$8,000, the income to be expended in the education of worthy young men for the minis-

try. This fund is administered by the Connecticut Missionary Society. His widow left \$500 to aid the needy female members of the church in Canton, and to furnish the communion table.

Orren B. Freeman.—He was born in 1796. He was educated in the schools in Canton and at Westfield Academy, Mass. He studied medicine with Dr. Solomon Everest of Canton. He began practice in Canton; continued it for about one year in Wolcottville, Conn.; returned to Canton for a short time, and in 1847 moved to Sandusky, Ohio, where he remained about two years, and then returned to his native town and settled in Collinsville, where he died Nov. 20, 1880, aged 84 years. He was a fine example of a gentleman of the old school.

Dayton Spencer.—He was born Aug. 20, 1801. He studied medicine; practiced a few years in Deerfield, Mass. He afterwards enlisted in the United States Army, and died in the hospital in the State of Alabama, Sept. 30, 1836.

Israel Lewis Graham.—He studied at Amherst Academy, then took a medical course in New York. He practiced first in Bristol, Conn., then moved to Hudson, Western Reserve, Ohio, thence to Muscatine, Iowa, where he now owns a drug store, and occasionally practices his profession. He has built for himself a fine residence.

Luther Lee.—Studied medicine with Dr. Brown of Hartford, and attended lectures in New York. He commenced the practice of medicine in Boston, Mass., where he is now a successful physician.

James Weed.—Son of Dr. Benjamin Weed. Is now a dentist in Muscatine, Iowa.

Albert R. Adams.—Son of Oliver C. Adams. Born August, 1848. Received his medical education in New York; practiced there till his death at his father's house in Canton, November, 1884.

Erastus E. Case.—Was educated at Easthampton, Mass., and graduated at Yale in 1872. Studied medicine (Homeo-

pathy) in New York, and began to practice in Rockville, Conn. He soon settled in Hartford, where he now resides.

Solomon Forbes.—He removed to Milton, Florida, where he practiced medicine, and became mayor of the city.

Willard E. Case.—He was the son of Erastus, who was the son of Elisha. He resided in Auburn, New York, practiced medicine there, and has died since 1880.

Ellsworth E. Colton.—He is a practicing physician near New York city.

Miss Idu R. Gridley.—She was graduated from the Collinsville High School in 1880, and from Wesleyan University, Middletown, Conn., in 1885. In 1885–6 she taught a private, select school at Canton Center, and began the study of medicine with Drs. Roberts and Abrams of Collinsville. She is now further prosecuting her studies at the Woman's Medical College in New York city.

SKETCHES OF BUSINESS MEN BORN IN CANTON.

MEN PROMINENT IN CHURCH AND TOWN AFFAIRS, WHO LIVED AND DIED IN CANTON.—YOUNG LADIES WHO RECEIVED A PUBLIC EDUCATION ABROAD, AND A LIST OF THE SOLDIERS WHO SERVED IN THE UNION ARMY.

Deacon John Brown.—Brother of Owen Brown, born 1767. A noted religious worker. His memory lives yet in his home, New Hartford. Died 1849.

Owen Brown.—Born 1771. Father of John Brown, the martyr. After leaving Canton, he lived in Torrington, Conn., where John the martyr was born, then moved to Ohio, and was one of the chief movers in building up Western Reserve College. After a time, a negro applied for admission to the college. On the refusal of the trustees to admit him, Mr. Brown withdrew his support, and soon after aided in building Oberlin College. He died in 1856.

Reuben Humphreys.—He was the son of Oliver, and was born September 2, 1757. He married Anna, daughter of Capt. Ezekiel Humphrey. He was in the War of the Revo-

lution as private, captain, major, brigade major, and inspector of the first division of Connecticut militia. He was twice a representative to the General Assembly. He was elected justice of the peace, and superintendent of Newgate at Simsbury, the first State prison in Connecticut. He afterwards removed to Onondaga Co., New York, and in 1804 was appointed judge of the county by Gov. Morgan Lewis. In 1807 he was elected a member of Congress and served one term of two years. From 1811 to 1815, he was four times elected to the Senate of the State of New York. He is said to have been a portly man, weighing at his maximum, two hundred and fifty pounds. Several of his children were like him in this respect. His wife was remarkable for her executive ability. She managed the household and farm, while he managed the outside world. On a certain occasion, when lamenting his large family of twelve children, his grandmother, then nearly one hundred years old, said: "Why Reuben, children are a blessing." "Yes," he replied, "so is snow, but who wants it twelve feet deep."

Allen Humphrey.—He was born in 1777, son of Capt. Elijah. He married Polly, daughter of Benjamin Bidwell of Simsbury. In 1811, he removed to Claridon, Ohio, making the journey with two yoke of oxen and a canvas-covered wagon. He served in the war of 1812, commanded the post at Cleveland at the time of Gen. Hull's surrender at Detroit. He died at Claridon, December 22, 1825.

Riverius Bidwell.—He was born in 1785. He went to Gustavus, Ohio, in 1811. He built flouring mills at Sandusky, and represented his town in the Ohio legislature. He has recently deceased.

Gad Humphreys.—He was born, 1786; son of Hon. Reuben. He married Mary S., daughter of Sylvester Larned of Pittsfield, Mass. In 1808, he was appointed first lieutenant of United States Infantry, became captain, was wounded in the capture of York, Upper Canada in 1813, and became major in 1814. He was afterwards appointed lieutenant-colonel. He was appointed United States agent to the Seminole

Indians in Florida. He subsequently removed to St. Augustine, Fla., where he resided until his death, August 31, 1859.

Decius Humphreys. — He was born April 19, 1789, son of Col. George. He married January 1, 1809, Laura, daughter of Ezra Adams, Esq., of North Canton. He was a farmer and manufacturer. He was lieutenant of a regiment of artillery that was stationed at New London in 1813. He was afterward elected major, lieutenant-colonel, and colonel. He was offered the position of brigadier-general, but declined. In 1826, he removed to North Canton, was elected justice of the peace in 1830, holding that position until the town of Canton was incorporated in 1806. In 1842, he removed to Huron, Ohio, and in 1853 to Muscatine, Iowa, where he continued to reside until his death, June 14, 1878, in his 90th year.

May Humphreys. — He was born July 15, 1792, son of Hon. Renben. He married Nov. 4, 1829, May Anne, daughter of George W. Hoppin of Providence, R. I. He resided successively in Baltimore, Philadelphia, and New York city. He made frequent business trips to the West India Islands. He was the manager of large cotton operations, and in 1837 he went to Liverpool and established the house of Humphreys & Biddle. He died in a good old age, esteemed by all who knew him.

General Ansel Humphreys. — Born June 1, 1792. It appears that he spent most of his life in Muscatine, Iowa, where he died April 21, 1873. His life was one of great activity. He had a vigorous constitution, large intellectual faculties, high moral attributes, indomitable resolution, and was clearly born to be a leader. While he lived in Connecticut, he was brigadier-general of the first brigade of Connecticut militia, and retired with the rank of major-general. After removing to Iowa, he was deputy sheriff, sheriff, justice of the peace, and U. S. Commissioner. The latter position he held till his death. He was widely known as a Mason, having filled the highest positions in that order. He died an

old man full of years and honors, and his death was widely and deeply mourned.

Solon Humphreys.—Son of Decius. Born October 27, 1821. He was educated in Wright's Academy, East Hartford, and spent one year in St. John's College, Annapolis, Md., under his uncle, Dr. Hector Humphreys. His life has been one of marked success in the business world. He has held many positions of trust and responsibility. Has been a noted railway manager and largely interested in railways. He has been vice-president of the Chamber of Commerce in New York, and at one time its treasurer. He is a man of decided religious character, having been warden of the Trinity Protestant Episcopal Church at Bergen Point, N. J., where he resides. His place of business is New York city, and he is a member of the firm of E. D. Morgan & Co. He is a man of great wealth.

Reuben Humphreys.—He was the son of Hon. Reuben. He married Diantha, daughter of Col. Peter Lawrence of Marcellus, N. Y. He enlisted in the regular army, at Buffalo in 1813, and served through the war. He was appointed second lieutenant of infantry, and captain. He was stationed in the South at Mobile Point, and died there in 1822, while in command of his post.

Loyal Wilcox.—He was born in 1800. He was engaged in mercantile business in Chillicothe, Ohio, and in Madison, Ind. He then removed to Hartford, Conn., where he continued his business. He became an active member of the Center Church, and was deacon in the same for many years. He was successful in business, and benevolent. He gave \$1,000 towards the erection of the Methodist Episcopal Church in North Canton, and \$1,000 as a permanent fund. He is described by one who knew him as a man "upright and honorable in all his business transactions, genial and courteous in his social relations, a man of strict integrity, and entitled to the fullest confidence and respect of his fellow-citizens. He died in Hartford.

Elisha Huron Humphrey.—He was born June 30, 1805.

He removed to Ohio. In early life he was a saddler and harness-maker, but afterwards became a lawyer, and practiced in Ohio. He resided for several years in Claridon, Ohio, and removed to Blissfield, Mich., where he was still living in 1884. He served in the war for the Union, was appointed colonel, was engaged in the defense of Frankfort and Lexington, Ky., and in the pursuit of the guerilla John Morgan. He was the leader of the scouting party that captured the well-known rebel Scott.

Jarvis P. Case.—He was born in North Canton, June 9, 1805. Son of Philetus and Lucinda Case. At the age of twenty-four he removed to Dansville, N. Y., and became agent for the sale of clocks, and was also a large farmer. The following is given as a true picture of the man: "Mr. Case has been successful in business relations; but he will be known by future generations and remembered by his neighbors, not by the number of acres he has owned, but by the influence of an upright, Christian life. He became a worthy member of the Presbyterian Church in 1840. He has been one of the most prominent and useful men in the town. For more than twenty-five years he has been deacon of the church, and clerk and trustee for a great many years."

Newton Case.—He was born in 1807; the son of Deacon Jesse Case. He labored upon the farm until he was twenty-one years of age; then went to Hartford and worked for his board in a copper-plate printing establishment. He soon began to receive wages, continuing in the same business. In 1830 he and Mr. E. H. Wilcox formed a copartnership, which existed little more than one year. He then managed the same business alone for two years, after which Mr. A. D. Waters was admitted as partner. At that time almost all the school geographies of any value in the country were published in Hartford. Mr. Case married Lemira B. Hurlbut in December, 1832. In 1836 Mr. Case and Mr. E. D. Tiffany purchased of J. Hubbard Wells, his printing office, located in what was then known as the Mitchell building, on State street. Two years later they added, by

purchase, the printing office of Philemon Canfield, and removed to the corner of Pearl and Trumbull streets.

The years 1834-5 had been years of business depression, but in the year following business revived and brought prosperity to the enterprise.

In 1838 Mr. Case sold his interest in the copper-plate printing establishment to Mr. Waters, and at this same time purchased Mr. Waters' interest in the firm of Case, Tiffany & Co. Soon after Mr. Leander C. Burnham was admitted as a partner. In 1840 the company purchased the stereotype plates and publishing rights of the "Cottage Bible," and sold all they could print.

In 1848 Mr. Burnham died, and two years after Mr. Edmund Shattuck became manager of the bindery, but at the end of four or five years retired. In 1853 Mr. James Lockwood and Mr. Albert G. Cooley were admitted to the firm. In 1857 Mr. Tiffany and Mr. Cooley both retired, and in 1858 Mr. Leverett Brainard became a partner. In 1874, under charter from the Legislature, the new company was organized under the name of "The Case, Lockwood & Brainard Company"; this is still (1886) the name of the house.

About twenty years ago Mr. Case gave up active connection with the company, in the hope of finding the rest his busy life had earned; but other business cares have come upon him, and at the age of nearly eighty years he is still active and vigorous.

For many years Mr. Case has been an influential and valued member of the Asylum Hill Congregational Church. His life speaks for him. He is widely known as a man of open-handed, Christian benevolence.

The following statement of his connection with the Hartford Theological Seminary, is by Dr. William Thompson:

"It is now thirty-one years since Mr. Newton Case became a trustee of Hartford Theological Seminary. Of the lay members of the Board when he was elected, J. B. Hosmer, Pliny Jewell, Lucius Barbour, and others, have passed away. After the seminary was removed to Hartford twenty-one

years ago, he served for a considerable period as a member of the Prudential Committee. Between the annual meetings of the Trustees, this committee is not unfrequently called upon to deal with questions closely connected with the welfare of the seminary.

“When in 1878, the generous gift of Mr. James B. Hosmer enabled the Trustees to provide satisfactory accommodations for the institution, Mr. Case was appointed on the building committee, and gave assiduous attention to all the details pertaining to the erection of the spacious hall on Broad street. To him and his associates, the friends of the seminary are deeply indebted for their gratuitous and faithful services.

“For aid in another direction, Mr. Case ranks among the chief benefactors of the institution. During its early years it had less than eight thousand volumes, and many of these were of little value. To Mr. Case belongs the lasting honor of unstinted outlays for the benefit of the library. His donations for this object amount to thirty thousand dollars. The library now contains more than forty thousand volumes. In the judgment of eminent scholars it is one of the foremost collections of theological works in the country.

“During the ten years that Mr. Case held the office of treasurer, investments of this general fund, and of scholarships for indigent students were so judiciously made that no losses occurred, and the shrinkage of interest was less than what many loans suffered during the same period. If a few prosperous friends of theological learning would coöperate with Mr. Case, important professorships in Hartford Theological Seminary would not long remain unendowed, nor would the wants of needy students be inadequately supplied.”

David Humphrey.—He was born April 24, 1813, son of Col. Decius. He entered Amherst College, but graduated at Union College, Schenectady. He studied law, but had not commenced practice at the time of his death. Mr. M. S. Dyer of Canton, writes of him as follows: “The aptitude of the Humphreys to learn and retain was illustrated in David,

son of Decius, and brother of Solon Humphrey of New York. While David was at school at Amherst, he wrote a short-poem which he showed me. I read it over twice, and the next time I saw him, I repeated the whole of it to him. He remarked that he wished he could remember as well. I told him he could if he would try. After two or three months he called on me and said that he had followed my instructions and could repeat anything that he carefully studied, telling me to write one hundred names of any persons or places and he would read them and repeat them next day. I wrote the one hundred names of any that I could think of, mostly ancient, some modern. He read them over twice, handed the paper back to me, and the next day or two after, called and repeated them backward and forward without a mistake. I never saw any other person that could do it."

George Humphreys Foote. — He was the eldest son of Deacon Lancel. Born 1814, and died, 1842, in Ohio. Though not a college graduate, he was a scholarly man, a ripe thinker, a profound mathematician, and a successful teacher. He was the author of a *Juvenile Primer*, which was the earliest publication of the kind introducing "Object Teaching"; and it is believed that this was one of the first developments in this country of the Kindergarten system. He was a noted musician and flutist. He was engaged at the time of his early death on a work of great practical value to architects and builders, which was never completed.

Wolcott J. Humphrey. — He was born November 11, 1817, one year before his father, Theophilus, the son of Dea. Theophilus, moved from Canton to Sheldon, New York. He married Amanda, daughter of Major William S. Martindale of Dorset, Vt. He has been farmer, tanner, and merchant; also President of the National Bank of Warsaw, N. Y., since 1868. When twenty years old, he was elected Colonel in the New York State militia. He has held various offices: Census Marshal, and Postmaster; was twice elected to the New York Assembly; was chairman of the Committee on Railroads, and reported the Central Railroad bill;

was selected to take charge of the Prohibitory Liquor Law, and made an able speech in its behalf. In 1855 he removed to Bloomington, Ill., where he was the means of securing the return of Owen Lovejoy to Congress, against Judge Davies. He subsequently resided for a short time at North Java, N. Y., where he still resides. Since taking up his residence in Warsaw, he has served two terms in the New York Senate, and acted on several important committees. He is said to be a gentleman of fine presence, great nervous energy, warm friendships, and good impulses.

George D. Humphreys.—He was born Dec. 3, 1827, son of Col. Decius. He early removed to St. Louis, Mo., where he married Sarah F. Young, and engaged in the wholesale grocery business, and was president of the Mississippi Glass Co. He had great natural ingenuity, and developed remarkable power as a musician. He died Aug. 20, 1875.

Edward Hubert Foote.—He was the sixth son of Deacon Lancel. Born in 1827, and died at Bristol, Conn., in 1854. He developed at an early age great mechanical ability, with rare inventive genius. At the time of death, when only twenty-seven years of age, he had already filled various positions in the highest grade in his profession as mechanical engineer. He had great taste for physics, especially in chemistry and electricity. His early death prevented the perfecting of several important inventions in Telegraphy and other developments of electricity applied to mechanics.

Jeremiah Brown.—His father came from Lyme, Conn., to Canton. Jeremiah early removed to Hartford and engaged in the West India and European trade. He was agent for the United States Bank in Hartford when he died.

Lucius Barbour.—He removed to Hartford and became a successful business man. He was distinguished for his Christian character and liberality. He was deacon in the First Congregational Church for many years. He was for a long time a valued member of the Board of Trustees of the Hartford Theological Seminary, and in his will gave one thousand dollars, the income to be given in aid of needy students.

Thomas Wilcox.—He was the son of Jedediah, and was engaged for several years in selling clocks in the South. He afterwards settled and carried on the clock business in Bristol, Conn., where he died. He was prosperous, and highly esteemed as a benevolent, Christian man.

Merrill J. Mills.—He removed to Detroit, Mich., and was connected with a stove manufacturing company, and with the fur trade. He was agent of the Hudson Bay Company. He became mayor of the city.

Thomas Dyer.—He went South as a clock peddler, and about 1842 he moved to Chicago, and became mayor of the city.

Alfred A. Bliss.—He removed to Ohio, and represented his district in the United States Congress.

Harvey Pike.—He is still living—October, 1886—in Nelson, Portage Co., Ohio, at the advanced age of ninety-two years. Although born in Barkhamsted, he early moved to Canton, and in 1816, under the ministry of Rev. Mr. Hallock, he, with thirteen others, united with the Congregational Church on confession of faith. It is possible that he is the only living member who united at that time. He was a soldier in the war of 1812.

Ezekiel Hosford.—Brother of Deacon Uriah. After leaving Canton he engaged in the mercantile business in New Haven, Conn., and afterwards went into private banking business in New York city. He was an earnest Christian man, and a devoted friend of the church in Canton Center. He was superintendent of the Sabbath-school in Canton for two years.

Imri L. Spencer.—He removed to Bloomfield, Conn., and afterwards to Waterbury. He was a successful business man.

Charles Mills.—He was a successful merchant in New Orleans, and died there of yellow fever in 1857.

Samuel Forbes.—He is a brother of Solomon, the physician, and at this time, 1886, resides in Toledo, Ohio, and is mayor at the present time of the city.

John Howard Foote.—He was born Nov. 11, 1833, the son

of Deacon Lancel Foote. He resides in Brooklyn, New York. He is an importer and manufacturer of musical instruments in New York and in Chicago. Mr. Foote has been successful in business, and has built a beautiful summer residence in Canton, on a part of the ancestral farm. He is a substantial friend of the Congregational Church in Canton Center.

Edward M. Mills.—He was born June 26, 1834. He fitted for college at Williston Seminary, Easthampton, Mass., and was graduated from Yale College, 1858. Since leaving college he has been engaged in business, and now resides in Northampton, Mass.

George H. Barber.—He is secretary of the Michigan Stove Works.

George D. Colton, and his brother, *Clifford L. Colton.*—They were both educated at the Collinsville High School and for a time were members of Yale College, but did not graduate.

Richard Case.—Son of John Case. Graduated at Brown University in 1880. Since 1881 he has been principal of a graded school in Red Bank, N. J.

Elmer L. Case.—Graduated from Collinsville High School in 1881, and from Brown University in 1885. He is now teaching in a graded school in Pawtucket, R. I.

Albert Case.—He is a graduate of Yale College.

Arthur J. Goodman.—He is a graduate of the School of Technology in Boston. He is a rare artist in painting and drawing, and is now pursuing his art studies in Paris.

Nearly all the following persons were born in Canton, and they all lived and died there. They were all men of influence in the church, and in business and in civil life. They have left to their descendants the legacy of their Christian characters and useful lives, a legacy more precious than lands and gold :

Gen. Ezra Adams,
Darius Moses,
Abiel Brown,
James Humphrey,

George Humphrey,
Frederick Humphrey,
Jasper Bidwell,
Ephraim Mills,

Loin Humphrey,
 Titus Case,
 Calvin Case,
 Rufus Tuller,
 Jonathan Barber,

William H. Hallock,
 Elijah Whiting,
 Dr. C. G. Griswold,
 Daniel Taylor.

The following young ladies were educated at Mt. Holyoke Seminary :

Lucinda Taylor, married Rev. L. H. Barber.

Sophia S. Humphrey.

Lydia Amanda Whiting.

Amelia Whiting.

Malvina R. Case, died Oct. 5, 1879.

Florence I. Barber, married Sherman E. Brown.

Ella R. Gridley, married Rev. J. O. Sherborne, a Methodist Episcopal clergyman, and now presiding elder in Vermont. She died July 30, 1875.

Emma H. Humphrey.

Emorette Case, married Dr. Erastus E. Case.

Catherine H. Barber.

Amelia Beckwith, educated in part at Oberlin, Ohio.

Mary G. Holbrook. She graduated at Smith College, Northampton, Mass.

Sarah E. Humphrey, daughter of Loin Harmon, married Rev. David A. Strong of East Granby.

Emily Humphrey, sister of Sarah E., married Rev. Dr. Edward W. Bentley. Dr. Bentley died at Canton Center, Oct. 23, 1886, aged 60 years.

The following is a nearly accurate list of the men who served in the Union Army during the Civil war. With few exceptions, they were born in Canton.

Eugene Adams,
 Anson W. Bristol,
 Joseph H. Bidwell,
 Walter S. Brown,
 Edward E. Baker,
 James R. Brown,

Thomas C. Bidwell,
 Frank Brockway,
 James Brockway,
 Theron Barber,
 Clayton T. Bidwell,
 Austin Beckwith,

Volney R. Bristol,
 Orrin S. Case,
 Hosea E. Case,
 Marshall W. Case,
 Charles H. Champlin,
 Edmund Carrier,
 George H. Calhoun,
 Lowell M. Case,
 Elmer L. Case,
 Charles H. Case,
 Harvey U. Chapin,
 Richard M. Calhoun,
 John W. Crane,
 Charles L. Crane,
 Edward W. Case,
 Ashbel Carrier,
 Luther Childs,
 Elias Case,
 Jasper B. Dushan,
 Marcus Edgerton,
 John Flaherty,
 Michael Flaherty,
 James Fletcher,
 Thomas Fogherty,
 Edwin French,
 Albert French,
 Ephraim L. French,
 William A. German,
 Burton Goddard,
 Nathan F. Hosford,
 William A. Hosford,
 John D. Harger,
 Amos Hosford,
 Howard F. Hale,

Emerson A. Hough,
 Lorenzo W. Hosford,
 Cyrus P. Harrington,
 James H. Hough,
 William H. Hawley,
 Richard Harger,
 Solomon H. Hosmer,
 Dwight Ives,
 Robert J. Jones,
 Leroy W. Jones,
 Benjamin F. Jones,
 Joseph F. Lincoln,
 Enos H. Lane,
 Jeremiah Latimer,
 Lauren C. Mills,
 Eldridge Messenger,
 Archibald L. Mills,
 James O. Moses,
 Joseph W. Merrill,
 Emory F. Messenger,
 Obed Messenger,
 Henry N. Mygatt,
 Correl Messenger,
 W. Edgar Simonds,
 Albert H. Simonds,
 Henry D. Sexton,
 John Turner,
 Isaac H. Tuller,
 James Taylor,
 Henry M. Weed,
 Willard M. White,
 Dryden P. White,
 Solomon E. Whitney.

CLOSING STATEMENT.

In April, 1885, Rev. F. Alvord, who had supplied the pulpit in 1857 and in 1865, became acting pastor of the church. Since then there has been a quiet season of revival interest, adding twelve to the church on confession, and a Young People's Society of Christian Endeavor has been organized. Much needed repairs have also been made upon the parsonage and conference-room, and a debt of \$900 has been paid.

Here ends the history of the Congregational Church in Canton Center, Conn. We regret its incompleteness. We have drawn from records dingy and bright, from Abiel Brown's History of West Simsbury, from the "Humphreys Family in America," and from the memories of the living; but the records gape and the memories of the living sometimes slip. Hence the imperfection of our work. In many cases it has been impossible to obtain the desired information. We have also been under the constraint of brevity, partly to save expense and partly to ensure the reading of the document. We have endeavored to be impartial. If any fail to see their own virtues or those of their friends applauded, let them find comfort in the thought that they are in a goodly fellowship. The list of the unnamed outnumbers by far that of the named.

This larger list is equally bright with the virtues of piety and patriotism. Those who belong to it have only to wait a little for a worthier mention than we could give them, in the records on high.

Beyond the officers of the church and one or two professional men living in town, we have aimed to confine ourselves to the mention only of those who have gone out from the place of their birth and wrought their life work elsewhere.

From this brief survey it will be seen that, in respect to character and general influence in the town and country, this church compares favorably with any other church in rural New England. All who have gone forth, as well as those who have remained, whether members of this church or not, alike owe a large debt of gratitude to her as their nursing

mother. Correct views of life and impulses to nobler action on the part of the young, are by no means an insignificant part of the work of the church. She teaches all how to make the most of the present life even, as no other institution does or can.

For eighty-two years, or until 1832, when the church at Collinsville was organized, this church was religiously responsible for nearly the whole of West Simsbury, now Canton. The parish was large in territory and in numbers—few in New England larger. On Sabbath morning, from these hills and this valley the people might be seen gathering in large numbers to the place of worship. The Sabbath was the great day of the week, and public worship was the great event. The church took the lead in everything. The business of the town was transacted in the ecclesiastical meetings.

But times have changed. The old parish lines once coincident with those of the town have been contracted. The numbers, too, have been greatly reduced, the hills and remoter parts of the town making a much smaller contribution to public worship at the Center than formerly. Many of these hill farms have passed into the hands of those who hold a different faith or no faith at all. Some have been entirely abandoned, going back to the undisputed reign of nature, as when the first settler found his home here. It is no uncommon thing to see a half-filled cellar, or a huge stone chimney, or a tumbling down house and barn, where once lived a large and prosperous family of the genuine New England stock. When city people in search of summer homes shall have discovered the rare beauty of these hills, something of their former glory may return. Now the larger proportion of the church-going people reside in the valley of Cherry Brook, north and south of the Center.

And yet the old church may truly be said to be still in a vigorous condition. While it has lost in domain and in numbers, it is still abundantly able to support the institutions of religion and to give liberally to the various benevolent objects of the day. The farmers, and especially in the valley, are, for the most part, thrifty and enterprising. There is a

spirit of progress among them. They adopt the improved methods of farming. Fertilizers and machinery are in general use. The land is of more than average fertility, giving large returns for the labor and money expended. The dairy business is becoming more and more important. Many of the farmers keep blooded stock, the Jerseys taking the preference. As the result, a few years ago a creamery was established, which is doing a large and prosperous business. Its butter commands the highest market price.

All things considered, therefore, the outlook of the church of the future in Canton is promising. The present is, however, a critical period in its history. It is easy to lose the heritage of the fathers. This may come to pass by selling it outright as Esau did, or it may silently slip away while we sleep. If, on the contrary, the spirit of the fathers is in the children,—the spirit of love and of sacrifice,—that shall put the interests of the Church before other things, so causing the present and coming generations to stand solidly and unflinchingly to their work, then this Church shall continue to be the light and glory of the town in the future, as it has been in the past.

POEM.

BY MISS IDA R. GRIDLEY.

Within this valley, years ago,
 A few stern pilgrims found their homes.
 They came to build, and plant, and sow,
 To worship God beneath unsculptured domes.

Embosomed by dense-wooded hills,
 The fertile valley silent lay,
 No noise of clattering mills,
 Or traveler o'er the stony, dusty way.

This place the Indians' hunting-ground
 Long time had been. In showers glanced
 The sure-aimed arrows, slaying 'round
 Both bird and beast. In midnight feasts they danced,

Or, met in council 'neath an oak,
 They smoked the pipe of peace. But they,
 O, where are they? Their wreathing smoke
 Is now a flower or butterfly; their clay

Perchance, the blood within our veins.
 This we have learned from chiseled stone
 And arrows broken. Now remains
 To us to write of scenes to us far better known.

Our fathers came, the forests rang
 With woodman's blows and crack of trees.
 The Indians' bows no longer twang,
 Their arrows shoot no more athwart the breeze.

Before their household altars glowed,
 Our fathers kindled God's own flame.
 They chose a place for His abode
 And bowed with reverence for His holy name.

Few joys and many sorrows theirs,
 And hence their deepest thoughts were given
 To Him who grants man rest from cares,
 And all their hopes were anchored fast in Heaven.

From far-off hillside-homes they came,
 And each his time or treasure brought.
 With constant and united aim
 A rude, unpainted meeting-house they wrought.

No fire on winter's coldest day
 To warm the frozen air; no shade
 To drive the summer's heat away.
 Not this a church for drowsy sinners made.

They braved the storm God's word to hear;
 They braved the war when freedom cried;
 Some nobly fought, and some left drear
 At home, toiled there in place of those who died.

'Twas soon God sent a noble man
 This church to guide. He came in youth.
 And gathering the feeble band again,
 For forty years he taught God's love and truth.

God gave His spirit, blessed the Word,
 And sinners flocked within the fold.
 The call for wider bounds was heard,
 And to a larger church gave place the old.

This, too, a cheerless place, and cold,
 They made; for men had then forgot
 That Beauty's form in various mold
 May stimulate or Godward turn our thought.

In pulpit towering toward the sky
 The pastor stood on Sabbath day,
 And pointed clear the path on high
 And sin's alluring, soul-destroying way.

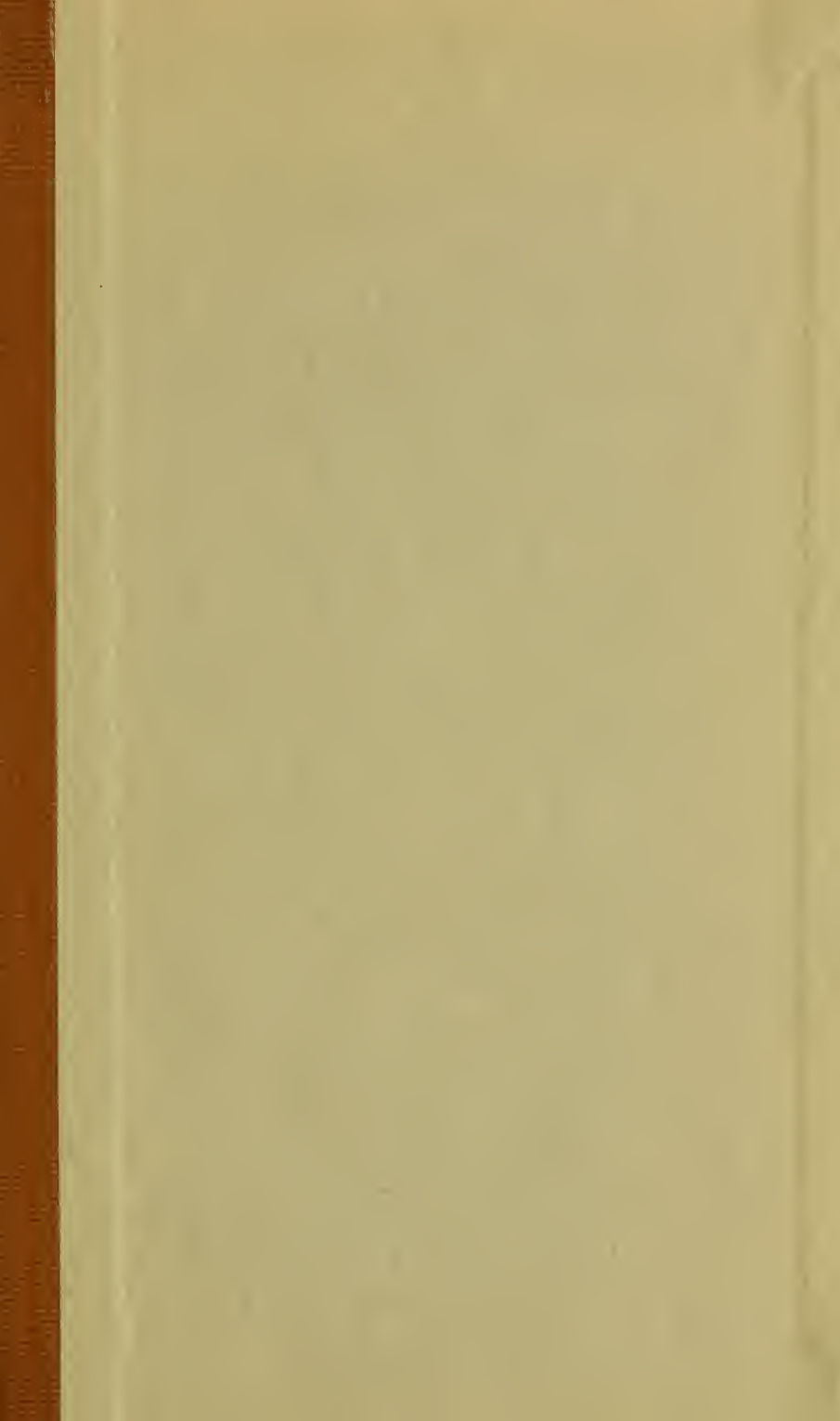
This pastor died, another came
 Who, like godly Hallock, loved God best.
 For thirty years, nor praise nor fame
 Sought sainted Burt, but toiled till Death brought peaceful rest.

O, noble men! We owe to you
 A debt of deepest gratitude;
 You lived to God and duty true,
 And showed no mercenary servitude.

Each year the weary parents fell asleep,
 And one by one they've passed from mind;
 The silent earth their dust doth keep,
 Their children now in distant lands we find.

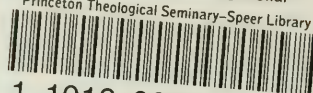
Artistic skill has beautified
 Our church, for this our praise is given.
 For all whose lives have glorified
 Our church, there is a full reward in Heaven.

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Historical sketch of the Congregational

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